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Controversy between New-York and Virginia.

Accompanying the Message of Governor Seward, as published by order of the Legislature, is the correspondence growing out of the demand of the Executive of Virginia upon the Executive of New-York, for the surrender of three colored men, viz: Peter Johnson, Edmund Smith and Isaac Gansey, as fugitives from justice; they having been charged by John G. Colley, of Norfolk, Va., "with feloniously stealing and taking from him a certain negro slave named Isaac, the property of the said Colley." The law violated was passed by Virginia before the Revolution.

In the month of July, 1839, these men were arrested upon a warrant of a Police Justice of this city, charging them with being "fugitives from justice," and held in prison, awaiting the action of the Governor.

In this state of the case, the requisition made by the Governor of Virginia for their surrender, was served upon Governor Seward, on the 30th of July, on the eve of his departure for Auburn. The papers being in the view of Gov. Seward defective and unsatisfatory, he informed the agent who served the requisition that the defects might be supplied, and directed the Sheriff of New-York, who held the men in custody, to notify the prisoners of the charge, so as to give them an "opportunity of being heard, before deciding upon the requisition."

Gov. Seward then proceeded to Auburn, and arrived there after fifteen days. In the mean time, Recorder Morris had the men brought before him upon *habeas corpus*, and ordered them to be discharged from custody, on the ground that "according to the testimony before him, neither of the prisoners had committed an offence even against the law of Virginia, and that the testimony was not such as to authorise the detention of the prisoners." The case, it may be remembered, caused much excitement at the time.

It was proved before the Recorder, that the slave was "a ship carpenter, and had been engaged at Norfolk in repairing the schooner on board of which the three prisoners were hands; that after the schooner sailed, the slave was not to be found; that they (the owners) by express, reached the harbor of New-York before the schooner arrived; that they went on board the schooner and made known to the Captain (a white man) their suspicions that the slave was concealed on board." Search was accordingly made, (the Captain aiding it,) and the slave was found concealed among the live oak timber. The prisoners were the only colored men on board, and it was proved by the confession of the slave that one of them told the slave he was foolish to remain in Virginia, as he could get good wages North, and that this suggestion induced him to run away and secrete himself on board the vessel.

The slave was carried back to Virginia by his master. On the 30th of August following the Governor of Virginia called the attention of Gov. Seward to the requisition, and desired him to dispose of it without delay. In his letter he states,—

"As the demand was founded upon the accusation of an offence peculiarly and deeply affecting the general interest of the good people of this Commonwealth—recognized as felony and severely punished by our laws—and as, if longer delay is permitted, the offenders may escape altogether, I trust you will excuse my anxiety for calling your attention to the subject, and asking that you will dispose of it with all convenient promptitude after the receipt of this letter, and apprise me of the result."

Gov. Seward, on the 16th of September replies, as the reason for delay, that after his arrival at Albany he learned from the public papers that the prisoners had been discharged by the Recorder, on the ground, as he supposed, that the requisition and affidavit were deemed insufficient, and that he inferred from the silence of the agent who served the requisition, that the application had been abandoned, or the decision of the Recorder acquiesced in.

He then proceeds to examine the supposed defects in the affidavit and requisition, and declines to deliver the supposed fugitives to be carried to Virginia for trial, on the ground that "the offence charged is not a felony within the meaning of the Constitution."

Governor Seward, in defence of this ground states that "Admitting the affidavit to be sufficient in form and substance to charge the defendants with the crime of stealing a negro slave from his master in Virginia as defined by the laws of that State, yet in my opinion the offence is not within the meaning of the Constitution of the United States. The words employed in the Constitution, "treason, felony or other crime," are indeed very comprehensive. It has long been conceded that citizens of the State upon which the requisition is made, are liable to be surrendered as well as citizens of the State making the demand; and it is further regarded as settled that the discretion of the Executive in making the demand is unlimited, while the Executive upon whom it is made, has no legal right to refuse compliance if the offence charged is an act of "treason, felony or other crime," within the meaning of the Constitution. Can any State at its pleasure declare an act to be treason, felony or crime, and thus bring it within the constitutional provision? I confess that such does not seem to me to be the proper construction of the Constitution. After due consideration, I am of opinion that the provision applies only to those acts which, if committed within the jurisdiction of the State in which the person accused is found, would be treasonable, felonious or criminal, by the laws of that State.

I do not question the constitutional right of a State to make such a penal code as it shall deem necessary or expedient, nor do I claim that citizens of another State shall be exempted from arrest, trial and punishment in the State adopting such code, however different its enactments may be from those existing in their own State. The true question is, whether the State of which they are citizens is under a constitutional obligation to surrender its citizens to be carried to the offended State, and there tried for offences unknown to the laws of their own State. I believe the right to demand and the reciprocal obligation to surrender fugitives from justice between sovereign and independent nations, as defined by the law of nations, include only those cases in which the acts constituting the offence charged, are recognized as crimes by the universal law of all civilized countries. I think it is also well understood that the object of the constitutional provision in question was to recognize and establish this principle in the mutual relations of the States as independent, equal and sovereign communities. As they could form no treaties between themselves, it was necessarily engrafted in the Constitution. I cannot doubt that this construction is just. Civil liberty would be very imperfectly secured in any country whose government was bound to surrender its citizens to be tried and condemned in a foreign jurisdiction for acts not prohibited by its own laws. The principle, if adopted, would virtually extend the legislation of a State beyond its own territory and over the citizens of another State, and acts which the policy and habits of one State may lead its legislature to punish as felony must be considered of that heinous character in another State for certain purposes, while for all other purposes they would not be regarded as violations of moral law.

In some of the States of the Union, adultery is made a felony; in another the being a father of an illegitimate child is made a crime; and in another marriage without license or other formalities is penal. To admit the principle that violations of these and similar laws, which are in their character mere municipal regulations adapted to the policy of a particular community are "felonies" and "crimes" within the meaning of the Constitution, would involve the most serious consequences by imposing obligations which it would be impossible to execute. It is evident there must be some limit to the description of "crimes" meant by the Constitution; and that which I have applied in this instance, seems to me to give full and fair scope to the provision, and at the same time preserve the right of exclusive legislation to each State over persons confessedly within its jurisdiction, while it preserves that harmony which is so essential to our mutual interest.

The offence charged in the affidavit before me is not understood to be that kind of kidnappidg a person, by which he was deprived of his liberty or held in duress, or suffered personal wrong or injustice, but is understood to mean the taking of a slave, considered as property, from his owner. If I am incorrect in this supposition, the vagueness and uncertainty of the affidavit must excuse my error. But I think there can be no controversy upon this point. I need not inform you, sir, that there is no law of this State which recognizes slavery, no statute which admits that one man can be the property of another, or that one man can be stolen from another. On the other hand, our Constitution and laws abolish slavery in every form. The act charged in the affidavit, if it had been committed in this State, would not contravene any statute, nor is it necessary to inform you that the common law, which is in force in this State when not abrogated by statute, does not recognize slavery, nor make the act of which the parties are accused in this case felonious or criminal.

It results from this view of the subject that the offence charged in the affidavit and specified in the requisition, is not felony nor a crime within the meaning of the Constitution; and that waiving all the defects in the affidavit, I cannot surrender the supposed fugitives, to be carried to Virginia for trial under the statute of that State.

So far as my knowledge extends, no State has ever admitted the constitutional obligation to surrender its citizens, to extend beyond the limits I have mentioned, although demands have been made in cases similar to the one under consideration. If I entertained doubts of the justness of the views I have expressed, I should be unwilling to establish a precedent so full of danger to the personal security of the citizens of this State."

The Executive of Virginia, under date of October 4, 1839, acknowledges the receipt of this answer from Gov. Seward, and after recapitulating the substance of it, proceeds as follows:

Now, sir, these doctrines are so completely at war with what I understand to be the law of nations governing the intercourse, the rights and obligations of separate and foreign countries, and by consequence, yet more inconsistent with the friendly and federal relations of these States, as prescribed by a Constitution of government fully considered and freely adopted *by each* in its sovereign capacity, that I cannot agree by remaining silent to be considered as acquiescing for a moment in their correctness. According to the laws of nature and of nations, every independent community of people has an undoubted right to form for itself a civil society—to construct its own form of government:—to devise and enact its own system of laws—to conduct its internal or municipal regulations in such manner as may best conduce to its own happiness and prosperity—and to establish by treaty or otherwise all such political relations and commercial arrangements with other countries as may not be in conflict with the universal principles of justice, and the rights of other nations. It thus becomes a free, independent and sovereign State, and assumes its proper station among the great family of nations. Neither the government nor the citizens of any other country can rightly interfere with its municipal regulations in any way. "It is an evident consequence of the liberty and independence of nations, (says Vattel,) that all have a right to be governed as they think proper, and that no State has the smallest right to interfere in the government of another. Of all the rights that can belong to a nation, sovereignty is doubtless the most precious, and that which other nations ought the most scrupulously to respect, if they would not do her an injury. The citizens of no other country are in anywise bound to put foot upon her soil; but if she choose of their own free will to do so, they become at once entitled to the protection, and subject to the penalties of her laws: and during their sojourn are in duty bound to deport themselves as good and orderly members of the society to which they have thus temporarily attached themselves. Should they choose to pursue a different course, however, by injuring the citizens—destroying or purloining their property, and violating the laws, they then forfeit their right of protection, and subject themselves to the punishment affixed by the supreme authority to their offences."

According to Vattel, page 162: "If the offended State has in her power the individual who has done the injury, she may, without scruple bring him to justice and punish him. *If he has escaped and returned to his own country, she ought to apply to his sovereign to have justice done in the case.* And since *the latter* ought not to suffer his subjects *to violest* the subjects of *other States or to do them an injury*, much less to give open, audacious offence to foreign powers, he ought to compel the transgressor to make reparation for the damages or injury if possible, or to inflict on him an exemplary punishment; or finally, according to the nature and circumstances of the case *to deliver him up to the offended State, to be there brought to justice.*"

In strict accordance with these views, are those expressed by a very able and distinguished citizen of your State, James Kent, in the first volume of his commentaries, page 36. "It has sometimes been made a question how far one government was bound by the law of nations, and *independent of treaty*, to surrender upon demand fugitives from justice, who having committed crimes in one country flee to another for shelter. It is declared by the public jurist that *every State* is bound *to deny* any asylum to *criminals*; and upon application and due examination of the case, to surrender the fugitive to the foreign State *where* the crime was committed. The language of the authorities is clear and explicit; and the law and usage of nations rest on the plainest principles of justice. It *is the duty* of the government *to surrender* up fugitives upon demand, after the civil magistrate shall have ascertained the existence of *reasonable grounds for the charge, and sufficient to put the accused upon his trial.*" Thus then it is seen, even in reference to nations not bound by treaty or confederated by compact, that the usage of surrendering fugitives from justice is observed and cherished in the most liberal spirit. But the principle is greatly enlarged in its application to those countries situated near each other, and whose citizens are engaged in constant negotiations or frequent intercourse the one with the other. In such cases the duty of each sovereign to restrain his subjects from interfering with those of the other, becomes indispensably necessary to secure the blessings of peace, and to avoid the evils of a constant state of war.—Hence Vattel, page 183, observes, "The matter is carried still further in states that are more closely connected by friendship and good neighborhood. Even in cases of *ordinary transgressions* which are only subjects of civil prosecution, either with a view to the *recovery of damages* or the infliction of a *slight civil punishment*, the subjects of two neighboring states are *reciprocally obliged to appear before the magistrate of the place where they are accused of having failed in their duty.*"

* * * * *

In the 4th article and 2d section of the Federal Constitution is found the following clause: "A person charged in any State with treason, felony, or *other crime*, who shall flee from justice and be found in another State shall on demand of the executive authority of the State from which he fled, be *delivered up* to be removed to the *State having jurisdiction of the crime.*" As early as 1793, the Congress of the United States passed an act providing for the full and complete execution of this provision of the General Government, by prescribing the form in which the demand should be made, and requiring the surrender accordingly. (See laws of the United States, by Story, vol. 1, page 284.)—Thus the framers of the Federal Constitution intended not only to secure to "the citizens of each State all privileges and immunities of citizens of the several States," but to preserve unimpaired the happy and harmonious relations of all the States by requiring the prompt surrender of every person who shall commit a criminal offence in one State, and flee to another for protection, to be removed for trial and punishment *"to the State having jurisdiction of the crime."* But according to your Excellency's construction of this clause, the terms "treason, felony, or other crime," although comprehensive enough to embrace all criminal offenders and to reach all fugitives from justice, must be so restricted and interpreted as to include *all such offences as "are recognized as crimes by the universal laws of all civilized countries."* Thus the citizens of Pennsylvania and Ohio may enter the territory of New-York and commit a thousand offences made criminal by your laws, to the great annoyance and injury of your people, but if they happen to be crimes peculiarly affecting the inhabitants of New-York, or of a grade or character each not "recognized as crimes by the universal laws of all civilized countries," you may in vain demand their surrender. You may punish your own citizens for committing similar offences, but those of other States who entered your territory for the predetermined purpose of violating your laws—injuring the rights, and disturbing the repose of your peaceful and unoffending countrymen, may flee from your State exulting in their crimes, and it is neither your right to demand, nor the duty of their Governor to surrender them for trial and punishment.

Such a construction of the clause in question would utterly defeat the object of those wise and sagacious statesmen who framed the federal compact; and instead of promoting peace between the States, would, in my humble judgment, cherish a constant state of excitement and collision between them. But, sir, is it true that the offence committed by Peter Johnson, Edward Smith, and Isaac Gansey, is not recognized as criminal by *"the universal laws of all civilized countries?"* They are charged with *feloniously stealing* from John G. Colley, a citizen of this State, *property* which could not have been worth less than some *six* or *seven hundred dollars*. And I understand *stealing* to be recognized *as crime* by all laws, human and divine. But you escape this conclusion by informing me (the property stolen being a negro slave,) "that there is no law of this State which recognizes slavery; no statute which admits that one man can be the property of another or that one man can be stolen from another." Now, sir, need I tell you it was not for an offence against the laws of New-York, but those of Virginia, that the demand was made? and because the injury inflicted upon a citizen of Virginia happens not to be recognized as criminal by the laws of New-York, although expressly made felony by the laws of this State, you refuse to surrender the offender, and, by consequence, to decline all agency in redressing the grievance complained of. I do not mean to be drawn into a discussion of the abstract right of slavery, or to urge any arguments against the right or property of any nation or people to interfere with our domestic institutions. That, I assure you, sir, with all possible deference, is not with the people of Virginia a debateable question. Upon that subject I need only add, *Virginia knows her rights and will at all times maintain them.*

* * * * *

It is the essence of sound construction that the obligations of the constitution should be made to apply uniformly and equally to all the States and their citizens respectively—and yet because the *stealing of a slave* is made felony in Maryland and not in New-York, two citizens of these States may confederate and come into Virginia and *steal a slave*, and flee to their respective States for refuge; and upon a demand from the Governor of this State for the surrender of each, the constitution, according to your view, *requires* the Governor of Maryland to surrender the offending citizen of that State, *but does not require you* to surrender the offending citizen of your State. The conclusion is, that the constitution which was designed to confer upon the citizens of all the States *precisely equal rights*, authorizes the *punishment* of a citizen of Maryland for the perpetration of a *crime* for which it *excuses a citizen of New-York*—although both are *equally guilty*. Such could never have been the intention of those who framed the constitution. Their sense of justice would have revolted at the very idea of such inequality and iniquity. * * * * * The State of Virginia has an unquestionable right to devise its own system of jurisprudence—to regulate by law the conduct of its own citizens—to declare what shall constitute property within her borders—and to secure her people in the free acquisition, tenure and enjoyment of it—and finally to declare what acts shall be considered *felonious or criminal*, and to denounce upon those who commit them such punishment as her Legislature may prescribe. Should a citizen of New-York come within her dominions, while here he can claim the protection of her laws for the security of his person and his property; but on the contrary, should he commit an act made criminal by her laws and then flee to New-York, the federal constitution, the laws of nations, and even offended justice itself authorizes Virginia to demand, and requires New-York to surrender him for trial—not, as I have said, for violating the laws of New-York, but those of Virginia. All the writers upon international law, I believe, concur in the doctrine of Mr. Kent, "*The guilty party cannot be tried and punished by any other jurisdiction than the one whose laws have been violated.*" And the constitution of the United States expressly declares that he shall be delivered up "*to be removed to the State having jurisdiction of the crime.*"

Governor Seward, under date of October 24th, 1839, replies to this letter at considerable length, and denies what he states to be the position of the Executive of Virginia, viz. "that it is the duty of the State upon which a requisition is made, to deliver up its citizens when charged with any crime, without reference to the nature of the offence;" and in regard to the quotation from Chancellor Kent, he insists upon the *whole* of the Chancellor's opinion on the subject, a *part* only of which had been given by the Executive of Virginia. He says—

The Chancellor continues the discussion by saying: "the only difficulty in the absence of positive agreement consists in drawing the line between the classes of offences to which the usage of nations does, and to which it does not apply, inasmuch as it is understood in practice to apply only to crimes of great atrocity or deeply affecting the public safety." In accordance with Chancellor Kent's exposition are the views presented by other writers of great authority. Grotius admits that for some ages past, the right of demanding fugitive delinquents has not been insisted on in most parts of Europe, except in crimes against the State or those of a very heinous nature. As for the lesser faults, they are considered at on both sides unless it is otherwise agreed on by some particular treaty. You will permit me here to say with all respect, that it is the "usage of nations" as it is "understood in practice," that we are seeking to ascertain, and that the difficulty in the present case is the very difficulty mentioned by Chancellor Kent. The question under consideration, stated in the language of Chancellor Kent, would be whether the crime mentioned in your requisition is a crime of "great atrocity or deeply affecting the public safety." I must respectfully insist that I cannot as a magistrate and in a case involving the liberty of a citizen of this State, admit that to be a crime of this character, which the laws of this State do not pronounce to be even a crime.

Let us now inquire what would be the consequences of your position. By the laws of this State the following offences are decided to be misdemeanors, that is, crimes of a grade lower than felony. They are not crimes of "great atrocity or deeply affecting the public safety," nor are they crimes "punishable with death or imprisonment in the State prison," so that they would not be subjects of demand under the usage of nations as expounded by Chancellor Kent or as recognized by the laws of this State. Petit larceny; extorting by threatening letters; making conveyances to defraud creditors; concealment of property by insolvent debtors; buying lands in suit; buying a pretended title; transacting business in the name of a party not interested; wantonly opening a lock on a canal; town clerks neglecting to return names of constables; any violation of health laws; entering the quarantine ground without authority; keepers of boarding houses neglecting to report foreigners arriving by sea; ferrying without licence; selling goods by auction in violation of auction law; auctioneers selling goods except in the day time; adulterating distilled spirits or selling such spirits; defacing mile stones; cheating at play; winning or losing more than twenty-five dollars in twenty-four hours; driver of a carriage running his horses; negligently suffering fire to run beyond one's own land; setting up or drawing lotteries; selling or buying tickets in such lotteries; racing of animals; and all offences against the laws relating to exercise and to the regulation of taverns and groceries. Undoubtedly the Legislature of every one of the twenty-six States in the Union has defined about an equal number of petty offences. Can it be possible that the article of the Constitution was intended to establish a system of police by which the citizens of the respective States should, at the pleasure of the magistrates of other States, be transported as criminals to others States upon charges for offences of this description? Yet this must be true, unless, in the language of Chancellor Kent, "a line be drawn between the classes of offences" to which the constitutional provision does and to which it does not apply. In drawing this line for my own guidance in the exercise of this power, I have looked in vain for any rule more safe, more liberal, or less calculated to give just offence than that insisted upon in my former letter, to wit, to confine the application of the constitutional provision to those offences which are forbidden by the laws of this State, and when the principles of these laws conflict with those of the laws of other States, to refer the question to the test of the laws of all other civilized countries.

The next letter from the Governor of Virginia, under date of April 6, 1840, communicates the resolutions of the Virginia Legislature, to whom the subject had been referred, and presents various additional arguments to show that the Governor of New York is in error in the grounds he had taken. The following are the resolutions:

Resolved, That the reasons assigned by the Governor of New York for his refusal to surrender Peter Johnson, Edward Smith, and Isaac Gansey, as fugitives from justice, upon the demand of the Executive of this State, are wholly unsatisfactory; and that that refusal is a palpable and dangerous violation of the Constitution and laws of the United States.

Resolved, That the course pursued by the Executive of New-York cannot be acquiesced in; and if sanctioned by that State, and persisted in, it will become the solemn duty of Virginia to adopt the most decisive and efficient measures for the protection of the property of her citizens, and the maintenance of rights, which she cannot, and will not, under any circumstances, surrender or abandon.

Resolved, That the Governor of this State be authorized and requested to renew his correspondence with the Executive of New-York, requesting that that functionary will review the grounds taken by him, and that he will urge the consideration of the subject upon the Legislature of his State.

Resolved, That the Governor of Virginia be requested to open a correspondence with the Executive of each of the slaveholding States, requesting their co-operation in any necessary and proper measure of redress which Virginia may be forced to adopt.

Resolved, That the Governor of Virginia be requested to forward copies of these proceedings to the Executive of each State of this Union, with the request that they be laid before their respective Legislatures.

Governor Seward, in compliance with the request in these resolutions, laid the subject before the Legislature in April last, upon which, however, in the Senate, no action was had; but in Assembly, a committee reported, in substance, that "the positions taken by the Governor of the State were sound and judicious." He at the same time, informed the Governor of Virginia, that some delay would necessarily ensue, in consequence of this reference to the Legislature, before he could return an answer. During the past summer, several short letters passed between the two Governors, the burden of which, on the part of the Governor of Virginia, was, to remind Gov. Seward of his promise to give the subject due consideration and a final answer "very soon." At length, on the 9th of November, 1840, Gov. Seward forwarded his answer, in which he reviews the whole ground of the matter at issue; maintains his previously assumed position, and strengthens it with additional arguments; refuses to accede to the requisition, and denies the applicability to such a case as this, of the existing inter-national or inter-State laws, respecting "fugitives from justice."

On the receipt of this answer, the Governor of Virginia offered a reward for the apprehension of the three individuals before named, and opened a correspondence with the Executive of each of the slaveholding States, as directed by the 4th resolution above quoted. On the 2d of December, he sent a special message on the subject, to the Legislature of Virginia, then in session, in which he informs them of the result of the correspondence, and presents anew to their consideration the whole subject, with his reasons, at great length, in opposition to the views of Governor Seward.

He recommends in this Message, the appointment of one or more special commissioners on the part of Virginia, for the purpose of bringing the question directly before the Legislature of New York and ascertaining whether that body concurs in the views of Governor Seward, of which he expresses his disbelief, notwithstanding the report of the Assembly's Committee.

In this position the matter rests at present.—*New York Jour. of Commerce.*

OHIO.—We notice that the abolitionists of Ohio are plying the legislature, now in session at Columbus, for a repeal of the "Black Act" of that state, and with some prospect of success.

From the N. Y. Journal of Commerce.

The Amistad Africans.

The interest excited in the case of the Africans, of the schooner Amistad, appears to increase as the final trial of the case, before the Supreme Court of the United States, approaches. Able pens have been engaged in the discussion of the several points which are involved in the case, and it seems that the several questions, which are to be decided by the highest judicial tribunal in the country, are to be ably argued, through the columns of the public prints, if not before the Court. A simple view of the subject, will, as I understand it, convince any man, who has a mind to convince, that there is *no law*, upon the facts admitted and proved, which will authorize the Court to send them back to Havana; and as the case is to be decided according *to law*, that the decree of the District Court of Connecticut, which ordered these Africans to be delivered to the President to be transported to Africa, in pursuance of the law of Congress, passed March 3d, 1819, entitled "An act in addition to the acts prohibiting the slave-trade," must be affirmed, or that they must be set *free*. I have nothing to do with the question, whether the decree of the District Court, upon the facts proved, and admitted on the *record*, can be sustained, upon the principles of law. The material and all important question is, is there any *law* (treaty or other) which upon the facts proved, and admitted by the *record*, will authorize the Supreme Court to order them to be sent back to Havana. I claim there is not. To detetermine this question, it is necessary to ascertain what the LAW is, by which it is claimed the Supreme Court of the United States can order these Negroes back to Havana, to be delivered up to the Spanish authorities or to Ruiz and Montez;—what the *material facts*, proved or admitted by the record are;—and what the *claim* of Ruiz and Montez, or the Spanish Minister, is?

The *law*, by which it is claimed that these Africans should by the decree of the Supreme Court, be sent back to Havana, is contained in the Treaty which was entered into between the United States and Spain, on the 20th day of Oct. A. D. 1795, and is embodied in the 9th article of the Treaty, which 9th article is as follows: "All ships and merchandize, of what nature soever, which shall be rescued out of the hands of any pirates, or robbers, on the high seas, shall be brought into some port of either state, and shall be delivered to the custody of the officers of that port, in order to be taken care of, and restored entire to the true proprietors, as soon *as due and sufficient* proof shall be made concerning the property thereof." This is the *law*; and without this *law*, no one could for a moment claim, that any Court of the United States, governed *by law*, should send these Africans back to Havana,—and by this law, before they can be sent back, or in the language of the treaty, "restored entire to the true proprietor," it must be made to appear that there is a "true proprietor," and that that "true proprietor" has made "due and sufficient proof" that he is such "true proprietor," and that he has a "property" in, and title to, such Africans. If there is no "true proprietor" who can make "due and sufficient proof concerning the PROPERTY," they cannot be delivered up. Before the decree of the the Supreme Court can be passed ordering these Africans back to Havana, two points must be established, and established by "*clear and sufficient proof.*" 1st. That these Africans are "property," and secondly, that Ruiz and Montez are the "true proprietors," for no one pretends or claims to be a "true proprietor," but Ruiz and Montez; and if they are not "true proprietors," then there is no "true proprietor."—The question is not, whether they, or any of them, can by any power known to the Constitution and laws of the United States, be delivered up to the authorities of Spain, as *criminals*—as "*assassins*," according to the demand made upon the U. S. by the Spanish Minister: for the Spanish Minister does not demand them as "property," but as "Africans." That question is not involved in the case now before the Supreme Court. In that case, they are not *claimed* to be delivered up as *criminals*, or "assassins," by any one. The only claims made to these Africans, are the claims made by Ruiz and Montez, and by the U. S. The claims of Ruiz and Montez are, that these Africans should be delivered up to them, as their "property," after "clear and sufficient proof" made. The claim of the U. S., filed by the District Attorney is, that the Spanish Minister had claimed of our government, that these Africans were the "property of Spanish subjects," (Ruiz and Montez) and had demanded of our government, that that "property" be "returned to the true proprietors;" (in point of fact, the Spanish Minister never made any such demand;") and that, "on its being made *legally* to appear, that the claim "aforesaid of the Spanish Minister is well founded and is conformable to the treaty, that the Court make such order for their disposal, as may best enable the U. S in all respects, to comply with their treaty stipulations, and preserve the public faith inviolate." The "treaty stipulation" is only for the delivering up of property. The claims of Ruiz, of Montez, and of the U. S., are only for the delivering up of "property," upon "clear and sufficient proof" made. In no part of the *record* is there a claim, that they should be delivered up as criminals.—Whenever the question is submitted to a proper Court, whether these Africans can, by any power, to be exercised in pursuance of the Constitution and laws of the U. S., be delivered up to the Spanish authorities as criminals or "assassins," it will be time enough to discuss it. "Sufficient for the day is the evil thereof."

We have thus seen what the *law* is; let us now see what the facts are;—facts which are uncontradicted, and about which there is no dispute. It is a *fact*, that in the month of Dec. A. D. 1817, the King of Spain passed a decree on the subject of the slave-trade, which is binding upon all Spanish subjects, the first article of which decree is as follows: "Art. 1. From this day forward, I prohibit all my subjects, both in the Peninsula, and in America, from going to buy negroes on the coasts of Africa, north of the line. The negroes who may be bought on the river coasts, SHALL BE DECLARED FREE *in the first port* of my dominions, at which the ship in which they are transported shall arrive. The ship itself, together with the remainder of its cargo, shall be confiscated to the royal treasury, and the *purchaser, the captain, the master and pilot*, shall be IRREVOCABLY CONDEMNED TO TEN YEARS' TRANSPORTATION TO THE PHILLIPPINES." The 3d article of the decree is as follows; "Art. 3. From the 30th day of May, 1820, I equally prohibit all my subjects, as well in the Peninsula as in America, from going to purchase negroes along those parts of the coast of Africa which are to the south of the line, under the same penalties imposed in the first article of this decree." The 6th article of the decree is as follows: "Art. 6. Foreign vessels which may import negroes into any part of my dominions, shall be subjected to the regulations prescribed in this decree; and in case of contravening them, shall be subjected to the penalties contained in it." That this decree was passed by the King of Spain; that it is a legal decree, binding upon all Spanish subjects (including Ruiz and Montez;) that it is now in force; that it has been in full force, ever since the 20th day of May, A. D. 1820, there is no dispute. The evidence on this subject is ample and abundant. Indeed there is no necessity for proof; for the *record* now before the Supreme Court admits it; and when a record of a Court admits a *fact*, there is no necessity to prove that fact. It is a *fact* also, that the Africans of the Amistad, were sometime early in the year 1839, unlawfully taken from the coast of Africa, where they were free; stolen, "kidnapped, by a Spanish or piratical slaver, and carried into Havana, where they arrived about the latter part of May or beginning of June, in the year 1839; that they were all placed in a barracoon, or slave market in Havana; that about the latter part of June, in the year 1839, they were taken possession of by Ruiz and Montez, to be transported to another part of the Island of Cuba; that they were recently imported Africans, brought from the coast of Africa, contrary to the decree of the King of Spain; that that decree declared them, upon their arrival at Havana, to be free, and declared also, that if Ruiz and Montez were either the purchaser, the captain, the master, or the pilot of the vessel, which brought them from the coast of Africa, that they each should be "*irrevocably condemned to ten years' transportation to the Phillippines.*" There is no dispute about this. The evidence is abundant. Indeed the record now before the Supreme Court admits it; and there is no disputing a record. In that record it will appear that the District Attorney, who claimed on the part of the U. S. that these Africans, upon "clear and sufficient proof" being made, should be delivered up to the "true proprietors," admitted that they were illegally imported from the coast of Africa, contrary to the above written decree of the King of Spain, and that they never were *de jure* slaves of Ruiz and Montez, or of any one else; which admission was and is made a part of the record of the case. And as the U. S., who have appealed, and no one but the U. S. has appealed, have made this admission on *record*, they cannot now dispute it; they cannot contradict the record; and if they were permitted to attempt to contradict the record, the evidence is abundant to prove the truth of what the District Attorney has admitted, and what is made a part of the record of the case.

With these facts appearing on the record of the case now pending before the Supreme Court at Washington, it is a matter of no consequence, so far as the determination of the case is concerned, what the other facts in the case are. Whether or not Ruiz and Montez supposed they were legally entitled to these Africans—whether or not the pass which was issued by the officer in Havana was a legal pass or not—whether or not it was a *bona fide pass*, or one procured by fraud? The fact, that at the time of the importation of the negroes, there was a law of Spain in force, prohibiting their importation, and the fact, that these Africans were imported into Havana from the coast of Africa, contrary to this law of Spain, which law declared them free, is sufficient to deliver this case from all pretence of claim, or pretence of right, to send them back to Havana. They could not be the "property" of any "true proprietor," because upon the facts admitted in the record, the law of Spain declares them to be free; that they are not the subject of "property"; and that as they are not, no "due and legal proof" can be made in regard to them, in pursuance of the treaty. You might as well attempt to make "due and legal proof" that one of the Judges of the Supreme Court of the United States was the "property" of another Judge, when the Constitution and laws of the United States declare that no white man, much less a judge, can be the subject of property. The law of Spain, which law is admitted by the record, declares that no black man, taken from the coast of Africa since the year 1820, and carried into any Spanish port, can be the subject of "property." It is admitted by the record, that these Africans of the Amistad were, contrary to this law, brought from Africa, and carried into Havana—and that the Spanish law declares them free. Why then talk of their being the "property" of Ruiz and Montez, when the record itself shows that they could not be the "property" of any one? Why talk about their being delivered up to Ruiz and Montez upon "due and sufficient proof," when the record before the Supreme Court shows that there is "due and sufficient proof" in the record, that they cannot be the property of any one?—that Montez and Ruiz never could have claimed them even in Havana, as their "property," by the Spanish law? Why talk of making them slaves, when the Spanish law, as admitted by the record, declares them free—the "*property*" of no one; and which law, if executed, after due "and sufficient proof," instead of making them slaves, might make Ruiz and Montez slaves, if to be "irrevocably condemned to ten years transportation to the Phillipines," will make *slaves*.

Upon this Spanish law above cited, the authority of which law is admitted by the record now before the Supreme Court, and upon the facts above stated, which facts are also admitted by the same record, it would seem there could be no doubt about this case, and that no judge, and no man, who is willing to be governed by the law, and by the evidence, could harbor the thought for a moment of sending these Africans back to Havana to be delivered to Ruiz and Montez as their "true proprietors." There is no "due and sufficient proof," that they are their "property,"—and upon the facts admitted by the record, their can be none. It has been shown that the only claims which were ever filed in the District Court, to these Africans, as "property," were the claims of Ruiz and Montez, and the claim of the United States claiming in pursuance of a demand made by the Spanish Minister upon the government. The record of the Supreme Court will show that Ruiz and Montez have both abandoned their claims to these Africans; that their claims are "merged" in the claim made by the Spanish Minister, in the name of the United States. We have seen that, although the United States claim that these Africans should be delivered up to the "*true proprietors*," as *property*, in pursuance of a demand made by the Spanish Minister upon the government, that in point of fact the Spanish Minister has not demanded that they should be delivered up to the *true proprietors as property*; that the only demand which the Spanish Minister has made upon the government is, that they should be delivered up to the authorities of Spain as "assassins." If, then, the claim of Ruiz and Montez are now merged, as is found by the record, in the claim of the Spanish Minister, their only claim now, is that the Africans shall be delivered up as assassins, and not as *property*. But it is claimed by those who take the ground that these Africans should be sent back to Havana, to be delivered up to certain Spaniards, as the *true proprietors*, that although it appears by the record, that these Africans are not, and never were slaves; that although no Spaniard ever was, or ever could be, a *true proprietor* of them; that although those Spaniards in Havana, who claim to be the true *proprietors* might, if the Spanish law was executed, be true *proprietors* of a right to the "Phillipines," by being "irrevocably condemned to a ten years' transportation," yet as when they were in Havana, Ruiz and Montez claimed them as slaves; and as certain Spanish officers recognized them as their slaves; and as the Spanish pass (although it was, or might have been, obtained by fraud) also recognized them as slaves, they must be recognized by our Courts, as the *property* of the Spaniards who held them, or pretended to hold them, as slaves in Havana, they must be delivered up; that as certain Spanish officers have recognized them as slaves, our Courts must consider them as slaves, and must consider Ruiz and Montez as the true *proprietors*.—The distinguished author of the "brief review of some of the points of the case of the Amistad, and the principles involved therein," in his essay, says "if the negroes were not slaves under the Spanish law, that was an issue to be made up there, and decided by their Courts, and not ours." The doctrine is, our Courts must consider them as slaves, because they were claimed, and *held*, if you please, as slaves in Havana. And again the same author asserts that "courtesy and the intercourse of all civilized nations require that the forms and papers of all authorized officers in one country, shall be respected and received in the tribunals of another." And again "wherever jurisdiction is delegated to a public officer, and confined only to his discretion, all acts within that discretion are to be recognized as binding; and this is true, whether the act be judicial, legislative, or executive." That is, a *pass* granted by a Spanish Custom House officer describing a negro as a slave and as belonging to Ruiz or Montez, or any other Spanish subject, because that Custom House officer has a "discretion" to issue such a pass or not, must be recognized as binding and conclusive evidence that such negro is such slave; that courtesy, and the forms and papers of all authorized officers shall be convincing and conclusive proof that a man is a slave, if such "forms and papers" describe him to be such, although the fact be otherwise, and the record shows that it is otherwise. In short, that a Custom House *pass*, issued by an officer, having discretion to issue such pass, if it be a part of the "forms and papers of an authentic officer," by "courtesy," is to make a man a slave to a Spanish subject, that Spanish forms and papers are every thing, and the fact and substance nothing—and that whether a negro, claimed to be a slave to a Spanish subject of Havana, is in point of fact a slave under the Spanish law, is "an issue to be made up there, and decided by their courts, and not ours." This is the grave opinion of "one of the first intellects of the South."

Let us test this opinion of "one of the first intellects of the South" by a few supposed cases. We here see that the Spanish law has declared that all negroes brought from the coast of Africa since May 1820, upon their arrival at any Spanish port, shall be free; and that the Africans of the Amistad were, contrary to this law, brought from Africa in the year 1839, and carried to Havana. This law being proved and admitted, it follows that they are not, and cannot, by any Spanish law, be slaves. But notwithstanding this, Ruiz and Montez *claimed* them as slaves, and a Havana Custom House pass, issued by an officer having "discretion" and according to "the forms and papers of an authorized officer," must, when the question comes up before the courts of the United States, be "respected and received" as conclusive evidence that they are slaves—and that the issue whether they are slaves or not, is an issue to be made up there, (in Havana) and decided by their courts and not ours. A *claim* and a Spanish pass make the slave. That is the doctrine of one of the first intellects of the South. Suppose that the Spanish law, instead of declaring that all negroes brought from Africa since May 1820, should be free, had declared that all black females, after the month of May 1820, should be free; and suppose that the negroes of the Amistad had been all females, and that the Spanish pass had described them as males, sound male negroes, and that Ruiz and Montez claimed them as their male slaves—and that they should be delivered up to them by the Supreme Court of the United States as their male slaves. The *fact* is, that they are females and not males, and

harmony of the State, brought forward the prohibition measure, as a compromise between the two. It appeared to satisfy all parties, was duly enacted into a law, and put the agitating question to rest. It has been somewhat disturbed since, on one or two previous occasions, but to nothing like the extent that it is now. Good and intelligent citizens of the Commonwealth, indeed, are fast coming to the conclusion, that if the enemies of the prohibition law force them to a choice between its repeal and emancipation, they will embrace the latter. In the one event they see the ease with which, in the course of a few years, they could substitute free for slave labor, and become used to the business and social changes which this would necessarily produce; while in the other they behold the absolute certainty that a short time would fairly inundate the State with the surplus and the refuse slaves of the South, in payment of existing commercial balances in their favor, and in exchange for the products of their soil and the fabrics of their manufactories.

The discussion of the repeal measure on the 4th instant, in committee of the whole house, was very animated and no less interesting. It is reported at some length in the Louisville Journal, by the Frankfort correspondent of that paper. The discussion on this day was principally by Mr. Calhoun of Breckenridge county, and Mr. Bullock of Louisville—the former in favor of the repeal, the latter against it. Both of these members are men of ability, and accomplished speakers. In the course of his remarks, Mr. Calhoun is said to have cast some aspersions upon the German and Irish portion of Mr. Bullock's constituents, whom he represented as "sufficiently servile and dependent to answer all the purposes of slaves." Mr. B.'s reply to this point of his opponent's speech, was independent and noble; and his effort throughout appears to have been a truly eloquent and brilliant one. We quote from the Journal:

"Mr. Bullock replied, in substance, that he had no cause to blush for his constituency. That it was true he represented upon that floor men who had been born in other climes—that Ireland, Germany, Holland, France and Italy, had all contributed to make up one population; but that he did not regret it. He rejoiced that they had sought an asylum in the United States, and had found a home in Kentucky. He could bear testimony to the fact, that they were generally honest, enterprising, industrious, and useful citizens. He repelled the idea that they were mean, dependent, and servile; but said that many of them, by means of honest industry, had become useful and highly respectable members of society, and such as he was proud to represent upon that floor. It is, said Mr. Bullock, the object of the gentleman (and such seems to be the drift of his policy) to drive out this meritorious class of our population, to make room for the debased, degraded and refuse slaves of the South! If the alternative were presented, he would not hesitate as to his course. If the question were necessarily presented, whether we should dispense with the free white labor of the country, or submit to an inundation of negro slavery, he could not hesitate as to his choice. The one contributes to our wealth and respectability; the other would be an incubus upon the country, and prey upon its resources."

The entire delegation from the Jefferson District, we understand, opposed the repeal; and this opposition Mr. Calhoun attributed to interested motives, grounding his charge upon "the fact that Louisville has white labor, which she prefers to slave labor." Another point made by Mr. C. was, that "slavery is a necessary and natural relation and ought to be perpetual." In reply, Mr. Bullock said:

"He did not deem it necessary to discuss this question with the gentleman; but here also he was compelled to differ from him. The provision of the Constitution he held to be sacred and binding; he could not be induced to disturb the right of property, or interfere with the relation of master and slave. But he looked upon slavery as a great political evil, and would gladly see the country freed from the blighting curse. It would be, said Mr. Bullock, a glorious day for America, when the proud vessel of the republic, freighted with the last cargo of American slaves, should spread her canvass for the shores of Liberia. A nation of freemen would pause to contemplate the sublimity of the scene. The blessings of Heaven would be invoked by an incalculable host of uplifted hands; the rejoicing lustre of millions of eyes would be turned upon it, and all the jarring elements of party strife melted into one general prayer of joy, and thankfulness, and safety."

A burst of true eloquence! In another part of his speech, he is said to have argued the question as to its general bearing upon the peace and liberties of the country, with great skill and ability:

"Kentucky, he said, occupied a middle ground in this great and agitating question at issue between the abolitionists of the North and the slaveholders of the South; the slave population not being sufficiently numerous to unite our destinies necessarily with the South, while our soil, with the present spirit of its people, could never become a theatre for the operations of abolitionist frenzy. Kentucky, he said, was the keystone of the federal arch; and it was a duty which she owed to the Federal Union firmly to maintain her present position in relation to this subject."

Mr. Bullock argued that the consummation of the proposed measure would be suicidal to the best interests of the State, by draining it of its produce, which was wealth, and supplying it with an unnecessary slave population, which was poverty. In reference to one of its social evils he said, in substance, "Repeal the law, and Louisville, the commercial metropolis of the State, will become a slave market, second only to the District of Columbia; and the clanking of chains, forged for human limbs, will be heard daily in her streets."

Mr. Cassius, Mr. Clay, of Lexington District, was to speak on the 5th. The question is one of such importance to our neighbors south of the Ohio, and of such general interest, that we shall keep our readers well advised of the progress of the discussion.—*Cin. Gaz.*

From the Nantucket Islander.

Letter from a member of the Atheneum to a friend.

To ——

MY DEAR FRIEND:—I have understood a resolution is to be introduced at the adjourned meeting of the Atheneum, the direct tendency of which is to foreclose all the privileges of that house to persons of color. In other words, if a Temperance meeting, or any other meeting of public concern or interest should be held there, *no* colored person may enter the building; since the admission of the privilege to one must secure it for an indefinite number. I cannot believe such a resolution will now find any support in a community like ours; but I have felt it right to express the interest I have in a matter so important and interesting.

I address thee in view of a conversation I had with thee on this very subject, at the time the first injunction was laid upon that Institution. We were then journeying together, perhaps to New-York. I was interested in the spontaneous expression thou made at that time, having in view the correction of what seemed to thee an erroneous opinion of mine, in relation to the position then assumed by that Institution. Thou wilt recollect I stated to thee that I considered myself virtually excluded from that building, from the fact that if an education meeting were to be held there, and I perceived a colored person approaching, I should feel bound, on the principle of doing to another as I would have him do to me, to admonish such person not to intrude upon the meeting, considering (as I did) that the doors of the Atheneum were closed upon him. It seemed to me, if I went myself and enjoyed the privileges, I was responsible for the injustice done to my equal brother, so far as regarded the *public* meeting held in that house.

But thy feelings revolted at the position I had assumed for that Institution, and thou plead that the view I had taken was erroneous. I rejoiced that thy feelings did revolt at the sentiment, (and I trust they now revolt at it,) because I know the influence which one standing in thy position is capable of exerting; and I rejoice the more, inasmuch as I refer to the young men who have not the prejudices of their fathers to contend with, for the carrying out of those great principles which are now agitating. I had almost said, the whole world. By the way, I have never seen cause to alter my position, save with one exception. This was the jugglery of one 'Signor Blitz,' whose performances were recognized for three successive evenings, I think, in that house. I have heard that colored persons were kindly received, as *equal* participants of those *intellectual performances*. I have now before me the advertisement, whose attractions secured an easy access to the Nantucket Atheneum. I will forbear further remarks upon this procedure.

My object in writing to thee, is to remind thee, if need be, of the interest thou expressed on this subbject two years ago. I have heard of thee at the public meetings which have just passed, raising thy voice for a political reform. I trust, in view of its being a greater, a holier, a more divine interest, I shall hear of that voice being raised at this juncture, to protect the weak and defenceless from the hand of arbitrary power and domination. Let the young men, who prize the privilege of freedom for themselves, reflect upon the oppressed and down-trodden colored man; and let them, in view of their own estimate of this inalienable right, express their highest appreciation of it, by claiming it as the equal right of every son and daughter of one common humanity.

And why is there an attempt to subvert every interest of the colored man? Is it because he has heretofore enjoyed more privileges than he is entitled to? Has he elaborated in our schools and colleges, our churches and literary institutions? Is it because he has had all these advantages spread broad-cast before him, throughout the length and breadth of the country, and has not profited by them? Let a thousand witnesses answer these questions. Let the present position of Nantucket answer them also.

I consider that all the wrongs of the colored man are involved in the question which is to be brought before the Atheneum. It is but another feature of that Institution which, in the southern States, reduces a man, an immortal being, to the condition of a chattel personal. And yet thou wilt hear it assumed, that there is no slavery here, and that, therefore, abolitionists should confine their labors to the South. Can *intelligent* men be so blinded?

I remember how the down-trodden Indians replied to some missionaries once, that were professing great interest for their souls. Methinks the intelligent southern trader would answer the northern abolitionist in a similar manner. But he would put a few questions to him first. He would ask him, how does this matter stand at the North, among those who appreciate freedom so highly? Are your own people right on this subject? Do they *practically* condemn the system of slavery? Do your newspapers and periodicals bear uncompromising testimony against it? Do your public teachers proclaim its sinfulness? Do your congregations call on these public teachers to lift a voice against it in their pulpits? Do they, while they preach against stealing a sheep, raise their voices, every "Sabbath-day," against stealing a man; in recognition of a great principle which Jesus illustrated on that day, in the question, "How much then is a man better than a sheep?" Are your Atheneums and public buildings all enlisted on the side of freedom? Do you give in this a practical illustration of a great truth, that "All men are created free and equal, and endowed," &c.? Do you not in your Christian churches recognize a negro seat or pew? Are those churches open to those who are pleading for outraged humanity? Are your public schools thrown open freely for the instruction of your own children of color? Do your school committees, who should be men of intelligence and moral worth,—do they, in their school regulations, recognize no oppression? Is there no line of demarcation drawn between their own children and other children *equally qualified*, whose skins are a shade darker than theirs? Are there at the North, professed ministers of Christ, whose lips are either closed upon the subject of human freedom, or if they are opened in your Athenæums, &c. is it that they may expatiate upon the inferiority of the colored race, and argue that infinite goodness designs the white man to take precedence of the colored; illustrating their position by the assumption, that "if the whites of the southern States had their condition reversed with the blacks, they would regain their freedom in a day!" Are your steamboats and public conveyances open to a decent and respectable colored person; or does his darker skin foreclose an equal privilege with a miserably depraved and disgusting white person! In a word, is it only when you want a colored man's vote, or when you want his personal service, either for your convenience or your aggrandizement, that you can treat him as a man?

These are a *few* of the questions which I think an intelligent sinvehoider would propound to a northern abolitionist who went south to teach him. Of the answers which the abolitionist, in humiliation, must give, thou can judge.—What thinkest thou will be the response of the planter?

'Will not the scorching answer come!
* * * * * * *
Go, loose your fettered slaves at home,—
Then come and ask the like of us.'

But in asking the above questions, I do not mean to say there are not men and women, and the number is daily increasing, who are true to humanity. There are religious teachers, too, who are faithfully laboring. There is one of this character on the School Committee, whom it were unjust for me not to name, as an exception to the general rule. He sees where the right is, and he is faithful in pleading for that right. As he continues in the fulfilment of his duty, he will, as a religious teacher, be the more beloved, even by those who are *now* almost ready to condemn him. And when reformers speak of a corrupt church and ministry, they would always except such examples to the charge. But viewing the church as a church, Edmund Quincy is right when he says, 'The church now, as ever, is the greatest obstacle to the spread of the pure principles of christianity.' Not that he is opposed to the Church of Christ, for that is the very church *he* would build. It is the *current* or *existing* christianity of the church with which he is contending—that christianity which clothes man with the power of life or death over his fellow man, and which recognizes, in its very midst, the abomination of American slavery. I deplore the infidelity which abounds among us, but I the more deplore that there should be so much among professing christains to sustain it. In theory we are saying—'God has made of one blood all nations of men,' &c., and 'All ye are brethren'; while in our practice we are making the most invidious distinctions, even that which in our vestries and meeting houses, our Atheneums and public lecture rooms, assign a separate seat for a brother, whose skin is perchance a shade darker than ours, with the emphatic language—'stand by thyself, I am holier than thou.' Truly, this is contending for the '*garment*' while the '*principle*' is suspended upon the cross.

These things need to be proclaimed as on the house top, that reflecting minds may ponder their truths—may analyze them, and pronounce their verdict upon them. They will do so—they are bound to do so, and the result will be, that, finally, as with one accord, the doors of all our public buildings will be unbarred. Dr. Channing, in his late work, says, in reference to individuals—'Their duty is, to be faithful in their testimony against the great evil; (slavery;) to speak their minds freely and fully, and thus to contribute what they may to the moral power of public opinion. It is not enough to think and to feel justly: sentiments not expressed, slumber, and too often die.' It is in this feeling I have written to thee. Wilt thou not also give expression to thy thoughts and feelings.

I have spoken of the American church. It grieves me that I must so speak. Who can read the following resolution of the General Conference of the Methodist Episcopal Church held in Baltimore the 28th of 5th mo. last, without shrinking from the tale it discloses! 'Their own colored members they have disfranchised—they have robbed their Savior's brethren of a right to testify against their plunderers, because State laws have done so,' viz—

Resolved, 'That it is inexpedient and unjustifiable for any preacher to permit colored persons to give testimony against white persons in any State where they are denied that privilege in trials at law.'

I will make no further comment, except to say—if the *christian* hestitates to pronounce a verdict upon it, the skeptic will write 'Infidelity' upon every word of it.

But I must conclude. If, however, in the midst of wealth and prosperity, man may revel, and look *down* upon his brother, whether white or black, even with pharisaical pride, there will come a time, when poor weak human nature must be unveiled. I think Dr. Rush said, that during the yellow fever in Philadelphia, in 1792, the distinctions in society were lost, and the devoted black man, being somewhat exempt from the disease, nursed and sustained the white inhabitants. More than this, the colored nurses now, at the South, give of their own milk, to nourish the children of their white masters.

The feeling is a selfish one, which would have detained our beloved William Coffin from his heavenly inheritance; but while I have been writing, I have somewhat realized how much he was felt to be absent at a time like this. He was sustained at a trying moment; and, my dear friend, what can more sustain the departing spirit, than a consciousness that it has, itself, been true to the image of God, let its outward manifestation be of what caste or color soever?

One year, this day, the ill-fated Lexington was lost, in blackness and in fire! Long will the name of Charles Folien be remembered. He, too, was the friend and protector of the injured colored man. He labored in the holy cause of emancipation, pleading universal disenthralment, in town and city—in the pulpit and in the private circle; being truly 'a workman that needed not be ashamed.' On that awful night, canst thou imagine him to have gained a plank on which for a moment to rest his agonised body, and canst thou too, in imagination behold the uplifted hand of a despised colored man for help. Thinkest thou not, that humanity, true to the God who gave it, extended the hand to him, and embraced him as a brother; and when the fire and the flood had embraced them both, would he not in Heaven, join with the spirit of the sable negro, in a universal song of thanksgiving and praise!

Every man will say, *certainly*, there is not an individual who claims a particle of benevolence, that will not extend his aid to save a drowning man—to save his body from perishing. But the intellectual—the moral—the divine part of human nature—that which links it with angels, and bears the impress of Deity upon it, must be crushed in its efforts to attain the superiority over the animal nature which the Father of spirits has commanded all mankind to seek. Yes, and when we see this intellectual essence struggling for existence—struggling to escape from the waters of prejudice, which are every where pressing it down, instead of putting forth our hands to assist it, in its efforts for life, we not only withdraw every plank, which can for a moment bear it up, but, with all the power we possess, we labor to sink it deeper and deeper in the abyss of ignorance and degradation.

Affectionately thy friend.

From the Dublin (Ireland) Monitor.

The Anti-Slavery Cause.

We are glad to see our talented national magazine, the "*Citizen*," again in the anti-slavery field, an article on the London Convention having appeared in the August number. In the present month we find, under the appropriate title of "American Slavery an Irish Question," a spirit-stirring essay, in which this important subject is entered into in a free spirit, which the advocates of slavery at home or abroad will little like.

We rejoice in seeing such allies as the *Citizen* coming into the anti-slavery field, and thus vigorously attacking slavery abroad; it shows there is an increasing apprehension in the public mind of the great truth of "man's right to freedom every where," and that, if we are to be true to our principles, we must not be confined in our struggle for equal rights to any narrow limits, but must attack the demon spirit wherever and whenever he shows himself; whether in the blood-stained mines of Brazil, which British capital mainly support—in the broadly expanded fields of liberty-professing but slavery-loving America—in our own East Indies, where 800,000 bondsmen still wear the galling chain—or even still nearer home, were the demon wears an insidious, but not less deadly guise.

But an extract or two from the article alluded to will better illustrate the writer.

After speaking of the advance of liberty in latter years he says—

"But can we find no victim of violence or fraud? Does the appeal of no wretchedness reach our ears? Is no right of man trampled upon? Is no ordinance of God betrayed, that we should 'tranquilly sleep and take our rest,' without attesting the experience of every age and clime, to avouch that the spirit of irresponsible power is the spirit of abuse a truth that strikes at the very root of social oppressions, but for the lively recollection men cherish that the powerful are the few! Let us turn to America, where the cry of three millions of our fellow-men, pining in the bitterness of slavery, calls upon us to lay down our self-importance—to put off our civic crown. Three millions of slaves! Three millions of hearts beating in a civilized community! Three millions to whom the revolution of days brings no sabbath—to whom the lapse of years brings no hope! Three millions in whose hearts the spirit that pervades all space hath no temple—virtue no charter—intelligence no throne.—They extend to us their shackled limbs—they point us to their cruel stripes—and they call upon us, in the name o. the common Father of mankind, to assert for them the rights of men. Their cry has not been unheard."

He then goes on to speak of the London Anti-Slavery Convention—of the flood of light thrown upon the whole question of slavery, through its means; after which he asks this solemn, important question—which we would like every mind to answer to itself, or, if not able, to search still deeper into truth—"Irresponsible power! Have we a complete understanding of the words! Have we seen anything that may serve to open our minds to the conception of their force!"

He then shows that it has existed to a degree in many countries—that Ireland has felt it in bygone times; but that it is in a land of slavery alone where it is felt in all its unmitigated horrors.

He then speaks largely of the American churches—of thier recreant character in supporting slavery—of the records of the Methodist episcopal church, which now comprises 700,000 members, strikingly exemplifying this charge. We will, however, again let him speak for himself:

"It might be supposed that the cause of humanity had little to apprehend from apostates, whose flagrant desertion must have left them without influence or respect; but not so. To make the Bible the manual of the vile, we need but adroitly to ring from it a sanction of their crimes. Open to the planter its injunctions of tenderness and mercy—he impeaches its authenticity, or concludes that, at any rate, it was a rule not made for him; but spell from it a despot's charter, and he takes it to his heart. Let whips and chains be distributed from our temples, and we shall find no lack of hands to bind and ply them, *for the love of God*.

"With the present generation, the commercial value of the exposition will not only palliate, but ennoble the recantation they have made. And the future!—to what miraculous interposition shall we look to disabuse the men of the next and succeeding generations, of the deadly errors which, as children, they have imbibed?—to what redeemed influence shall we trust to pluck out and separate the poisons insidiously blended with their very springs of life! How shall they be nerved to repudiate dishonoring interpretations of religion, when pleadings of self-interest arise to aid habitual reverence of false teachers, whom ferocity and avarice had canonised for the slander of their faith!"

We cannot afford space to go more at length into this spirit-stirring article. We trust, however, we have said sufficient to procure for it many readers. We are glad to learn the spirited publisher intends to forward a considerable number of it to America, and we trust the *Citizen* will there meet that support from the friends of human freedom which it well deserves.

Let it never be forgotten that Ireland has much to do with the abolition of American slavery—that thousands of our countrymen must raise their voice there either for slavery or freedom. May the stirring appeal to them, in the conclusion of the *Citizen* article, rouse them to remember those sacred professions which they made at home, ere they emigrated to a strange land.

From the Union Herald.

Letter from J. C. Jackson.

PETERBORO', Jan. 20. 1841.

MY DEAR MYRICK—I have just returned from the meeting of the Madison County Anti-Slavery Society, and I confess I am more dissatisfied with the "third party' scheme than ever. Understand me. I do not find fault with *all* the "third party" *brethren*; though after what I witnessed there, I think none of them should ever open their lips about our "*unholy alliance*." If you and I have erred at all, it has been of a minor grade, compared with theirs. For, thank God! we have supported *no* pro-slavery men. The facts, as I understand them, are these. A *creed* has been introduced, the purport of which is this. I can only give the sentiment—that they believe it inconsistent for abolitionists to support, in Church or State, men who refuse to use their *official* influence for the overthrow of savery. In discussing it, the natural order would have been to settle the matter of Church obligation *first*. But they could not do it so easily. They reversed the *order*, and took up its *political part*, and settled, that it was inconsistent to support, as a *lawmaker*, any man who would not aid in the repeal of all the slavery and pro-slavery laws in our country—so far as his power could legitimately operate. Now for the sequel. Let the readers of the Herald keep in mind, that this action is chiefly among "third party" men. The *Church obligation* came up—that portion of the *creed* relative to patronising *pro-slavery ministers*—and out of five ministers at the meeting held at Peterboro', a fortnight since, only *one* (and that one was brother Ward,) voted in favor of the position. Well, the meeting adjourned to Morrisville, until to-day. I went down, and there the same scene was enacted over again. I should have said, that at the meeting at Peterboro', the resolution passed; but for the purpose of further discussion, a re-consideration was moved, and the thing came up in that shape to-day. Who should appear as the champion in support of pro-slavery ministers, but the Editor of the Cazenovia Abolitionist, the old standing Secretary of the County Society, Doctor *Fordyce Rice*. He argued that it was *cruel*—that it was inconsistent—that it was addressing their *stomachs*, instead of their *consciences*—that a *law-maker* was more necessary than a minister of Jesus, to the overthrow of slavery—that you could not *reasonably* calculate upon the church and ministry till you get the *State* right; and that in order to induce the Church to maintain an erect position, you need the aid of the *civil power*. O, monstrous!

In the matter of sustaining a pro-slavery ministry, Mr. Scofield went with the Doctor, and five others. So that we have the doctrine preached by "third party' men, and leading men in Madison county, that you may give your money to a professed minister of Jesus, whose lips are sealed to the wrongs of the oppressed; and to declare that you ought not to do it, is to appeal to the *stomach* of the man you wish to influence; while to *vote* for a man for a lawmaker, is to do deeds worthy of disfellowship—and subject one's self to all the denunciation imaginable. So much for the "Banner County."

Now, I could not go to sleep well, without asking the readers of the Herald, what they think of such *moral reformers*? For my own part, I think them unfit for the title they assume. Let them "doff their cap" of superior purity forthwith, and be content to stand (not with you and I, sir—our hands are clean, compared with theirs,) but with the men they have so loudly condemned. The land has rung with their *rebukes* of pro-slavery voting, while they are in full fellowship with churches that are dumb as the grave. Such men convert pro-slavery politicians! Yes, when the sun begets frost. Now, brother Myrick, bless your Maker and take courage, that your feet were not ensnared. I venture to say, that four-fifths of the 2,799 men that voted the "third ticket," are in the same predicament. "Let the anti-slavery pot boil," it will show them up. Such men will teach me my governmental duties only, when they have "taken the stool of repentance." I want your columns now for another matter.

I notice in my "Friend of Man," of January 19th, an answer of Brother Goodell, to a question put by the "Massachusetts Abolitionist," about Judge Savage. Br. Goodell, in commenting upon the Standard, and report of the matter, accuses me of being a *Whig*, and assigns as a probable reason for the fierceness of the attack, that fact. Now, I might retort upon brother Goodell, and assign as a reason for seeking the consent of the Judge to run as a "third party" *nominee*, the fact that the Judge was a *Democrat*. But this does not settle the matter. Brother Goodell has seen fit to call me a *Whig*, for the last six months; for what reason I could not see, unless it was to kill my influence. I have opposed "third partyism"—I have never opposed "independent nominations." Let the "third party" man cite chapter and verse in my speeches or writings if he can, to that effect—I am a firm believer in "associated action" for all those officers, when individual voting is not just as easy. But I cannot go the "collar system." I cannot adopt the Myron Holley political theology, and that to-day makes me a *Non-Resistant*, to-morrow a *Whig*, in brother Goodell's estimation. Now I will tell the world just how much of a "Whig" I am. Some of these days I am going to tell them how much of a Non-Resistant I am, though brother Goodell calls me one of its champions. But to my *Whigism*. I am so much of a "Whig" as this; I think Luther Bradish just as good an abolitionist as he was in 1838. If he is not, let brother Goodell show wherein. He was *then* good enough for *him*, and I do not think a declination of a nomination from the hands of the "third party," makes him a *pro-slavery* man, any more than its acceptance would have made Judge Savage an *abolitionist*. 2d. I am so much of a *Whig* as this, that I am not disposed to take away from the Whigs all the credit of the Jury Trial Law in New York and Vermont, and give it to the "third party," "par excellence," as William Goodell has argued. How wonderfully brother Goodell has tried to make it out that "third partyism" has scared the Whigs into all they have done. I tell brother Goodell, that his "third party" has no such potency, as he would give it; and what is more, it *never will have*. It is a ball that cannot be rolled from New-York city to Buffalo. It cannot cross Cayuga bridge to acquire efficiency. I am so much of a "Whig," that I think as highly of the man who voted last fall for Harrison and Tyler, as I do of the "third party" man who supports a pro-slavery ministry. How much of abolition there is in either case, I will leave William Goodell to decide, simply saying, that if he decides that their is *none*, he will find his "7,000 that have bowed the knee to Baal," reduced to such leanness, as will make him wonder whereunto the "*faithful*" have fled; and I would recommend that he satisfy himself on this point.—He will be surprised, as others are beginning to be, at the delinquency of a party that claims to itself *all* the purity and active effort being put forth for the slaves of the land. Let him find a "Non-Resistant," at whom he loves to sneer, that violates his abolition principles in the matter of Church or State voting. He may think them *inefficient*, and that sincerely, as he doubtless does; but that they violate principle, as hundreds of "all the purity" party do, is what, thank truth and human rights, he cannot prove.

I am so much of a "Whig," that I will not allow the very frame work of the third party to be true, "that the Whig party or the Democratic party, will not nominate men that we can trust;" and I cite him to the case of Chauncey L. Knapp, Secretary of State, of Vermont, and I ask him, or any other third party man, to get round it.—Brother Knapp, as is well known, did not vote for Harrison and Tyler, and would not vote for them, and yet he is holding an office of trust. So much of a "Whig" am I, that I regard the doctrine as moon-shine—though brother Goodell may attribute brother Knapp's election to the magical power of "Third Partyism," which numbered the enormous amount of 319! If such ideas are not moon-shinish, I am mistaken.

I am so much a *Whig*, that I believe, and am surely confident, that the Whig party in this State, will abolish the nine months law, pass a bill to submit the alteration of the Constitution, as regards the right of the colored man to the qualification of "*suffrage*," to the people of the State; get their assent to it, and make thereby 15,000 voters; while the third party men are spending their breath in trying to make the community believe that they will do nothing about it, and that it must remain until *they* get hold of the helm. My conscience! The colored man will wait till the very children are grey haired for his "glorious boon of suffrage," if he waits till the third party administer the blessing, as "*law-makers*." It will take them some time to get into the office of path-masters; and it is a long road and very circuitous, as it is trodden now-a-days, from that point to that of "law-making." The direct road is very narrow, and "*few* there be that find it," and the term *few*, in the vocabulary of *Democracy*, signifies weakness. Now wherein am I *not* a "*Whig*?"

1st. In not supporting pro-slavery ministers, as many Whigs do; who, in that thing, choose to follow the example of leading "third party" men, rather than my example.

2d. In not choosing to go the system of "caucus nominations," which many Whigs dislike, but to which they submit, and to which the "third party" gave their assent at Arcade and West Bloomfield, last winter. But in being a man, acting upon *my own* responsibility, and supporting men, without reference to party lines, where I am satisfied they will promote the welfare of man and the glory of God, in Church and State. Party lines are by no means the lines which *truth* demarcates. She knows nothing of partyism, except to abhor it; and I have only to say, that so far as Whigism is dependent upon its success to *party* drill, I loathe it as much as I do third partyism, and no more. It is here I lay my objection to the third party, as I do to *all* the methods of electing men to office, pursued in this State; and while they continue, the popular will can never be faithfully expressed. To the corruptions of the "caucus system," the third party must come, as corruption is its *legitimate* result. Men cannot keep pure, except by *free* action; and King Caucus knows no freedom as a great general principle. Not that a party, acting upon the principle, casts out those who form exceptions; but they must remain exceptions, or the system dies.

3d. I am not so much of a Whig as to vote for any man who is not in favor of the immediate abolition of slavery, when he can constitutionally act in the capacity of a lawmaker. Neither does my Whigism allow me to vote for the chief executive officers of our State or nation, who are thus opposed.

4th, and lastly. I will not allow my Whigism to outweigh my humanity. I will sacrifice collateral to *fundamental* truths. I will bend my politics and my sectarianism (if I have any) to the fundamental truths of this government and of the Christian religion; and I hold that every man is solemnly bound so to do. I challenge any man who has heard me, from New-York city to Buffalo, to produce any word, spoken or written, or any conduct at the polls or in the church, since 1832, inconsistent with the above principles. Can your third party men in Cazenovia, or throughout the State, say as much? I doubt it. Should I not look pretty in taking such men as advisers? No, no, the men who go for pro-slavery preaching, and against pro-slavery voting, or the men who consent to associate with such individuals as co-partisans, must not rebuke me for "unholy alliances." Let them first cast the beam out of their own eye, and then they may see the mote in mine. Till that time, "systems of measures" to carry out the anti-slavery principles, fall as powerless by my side, coming from *such* men, as the withered leaf from its branch in autumn.

I tell brother Goodell, and all other third party friends, that I value my "Whigism" at too high a price to exchange it for any thing they have in market, and that all their insinuendoes are pointless.

Let me close, then, by entreating all the abolitionists to beware how they rely upon "third partyism," as a remedy for any deficiency of principle among abolitionists. There is no "reformatory power" in it. It substitutes one set of means for another, and clings emphatically and pre-eminently to the weaker of the two. If they wish to see abolition stalking through our country like an all-conquering spirit, dashing down every thing that impedes her, let them pour into her the omnipotence of *truth*, and make their arrangements all-subservient to that great end. Third partyism clearly fails here, and must fail here so long as it is *partyism*; and thus fails to secure me. I close as I begun, by saying that I am more dissatisfied with it than ever, and perfectly satisfied with my "Whigism."

Yours fraternally,
J. C. JACKSON.

From the London Patriot.

The African Civilization Society and the American Colonization Society.

From Sir Thomas Fowell Buxton, Baronet, to the Rev. R. R. Gurley, Secretary to the American Colonization Society.

SIR:—It is with real reluctance that I address you upon the subject of those plans of the African race which you so ably and (I doubt not from a conviction of their excellence) so zealously advocate, but on which I find myself compelled to differ from you. Some observations which have appeared in certain late American publications, as well as your letter of the 5th Sept., seem to leave me no plea for silence, since it would be unfaithful to my views of truth, and unfair to you, were I to withhold a renewed expression of my sentiments with regard to the American Colonization Society.

Before I enter upon it, however, let me thank you for the very friendly mention (far too flattering indeed) which you have made of me personally, and let me again assure you, that the difference of our opinions cannot alter my estimate of the sincerity of your desires of the good of Africa.

My opinion of the tendency of the American Colonization Society was, as you are aware, publicly given some years ago; my attention at that time was wholly directed to the question of existing negro slavery. The principles of emancipation were then progressing in our land, they were dawning in yours, and, believing the Colonization Society to be practically, if not theoretically, an impediment to them, I joined with some of the most tried and experienced English Abolitionists in expressing my dissent. Since then the question of negro slavery having been, in our case, happily disposed of, my attention has been especially directed to the slave-trade: a more close and accurate study has altered, or perhaps, I should rather say, enlarged my opinions upon it, and upon the methods to be employed for its eradication. I can no longer believe in the efficacy of external force, I can no longer rest contented to abide the slow progression of the principles of justice throughout the world. Persuaded as I am that the slave-trade is as great a loss of wealth to the African as it is a present gain to the European, I now think that the opening of the eyes of the former to the true economies of the case offers a powerful means of abolishing the traffic, and while I would most joyfully aid in any method of checking the demand, and would also for a time continue our measures of compulsion, I would lay by far the greatest stress on all those efforts which may tend to enlighten and civilize the African mind.

These views have been represented as coming round to, and uniting with, those of the American Colonization Society, and a misapprehension, I perceive, exists in the minds of some of your countrymen with regard to our Civilization Society, even to denominating it a colonization society.—This is a serious mistake; it is in spirit, as in name, a society not for the colonization but for the civilization of Africa. Our object is to civilize, not to colonize, not to make ourselves masters of the resources of that continent, but to teach its natives their use and value: not to procure an outlet for any portion of our surplus population; but to show to Africa the folly as well as the crime of exporting her own children. It is true, I may be desirous that we should form settlements, and even that we should obtain the right of jurisdiction in certain districts, because we could not otherwise secure a fair trial or full scope for our normal schools, our model farms, and our various projects to awaken the minds of the natives to prove to them the importance of agriculture, and to excite the spirit of commerce. But, beyond the attainment of this object, I have no ulterior views; it is no part of my plan to extend the British empire, or to encourage emigration to Africa, excepting so far as may be requisite for the benefit of that country.

This is the distinct character and object of our society. Your objects, as I understand them, profess to be primarily to abolish slavery in the United States by gradually moving your whole black population to Africa,* and secondly, to benefit Africa, and check the slave trade, by establishing colonies of emancipated negroes along her coasts.

Our professed objects, therefore, though akin, are not the same; the field of your operation is primarily America, that of ours, Africa. But you will say that since your society collaterally aims at the same end as ours, we ought to give yours that support of name and influence to which you are pleased to attach some importance. We cannot do this; and I will in a candid and friendly spirit state to you the reasons. But I must premise that I am not prepared to say that Liberia, constituted as it is, may not have been the means of spreading civilization, and thereby diminishing the slave trade in Africa, and so far as the colony has this effect, it has my good wishes that it may continue to prosper. But even as regards Africa, there is a wide difference in our views. We wish to send to Africa but few persons, and these in the character of teachers—we wish them to be diffused as a leaven amongst her people, not to form colonies for their own advantage. It is my anxious wish to send to Africa none but those who are actuated by an ardent desire for her improvement, and on whose moral and religious principles we can rely.

The purpose of your association is to collect colored people for emigration to Africa, without, if I am not mistaken, insisting on any very special regard to character or ability. When, however, we come to the American part of the question, I fear we shall be found to differ much more widely. There is nothing in your Institution, abstractly considered, to which I can object. If the free colored people desire to emigrate from their native soil and to settle elsewhere, I can see no reason why you should not form a society to aid them in so doing; and farther, if they be ignorant of the benefit of such emigration, I can see no objection to your enlightening them as to its advantages. If confined to such aid and persuasion, your Society would at least be harmless and probably beneficial. My objection, then, lies not so much against the principles of the Colonization Society, as set forth by the letter of its Constitution, as against those which I find promulgated in the speeches and writings of its advocates, and against what I believe to be the practical tendency of the Institution itself. I hardly need tell you that I am, in the fullest sense of the term, an "immediate Abolitionist," that I conscientiously believe that man can have no right to property in man, and that the restoration to freedom can in every country be effected without permanent injury to either party, and greatly to the eventual benefit of both master and slave. With this confession of my faith on this subject, how can I be expected to unite with a Society, which, by the mouth of its best advocates and in almost all its public declarations, if it does not justify, yet palliates the iniquity of slavery? which, allowing the system to be an evil, soothes the conscience of the slave-owner by maintaining it to be a necessary evil, obstructs the efforts of the Abolitionists by declaring immediate abolition to be impossible, which diverts attention from the great principles of truth on the subject, and, by holding out a hope of emancipation, which too obviously will take centuries to realize, tends practically to rivet the fetters of the slave! Further, I am of opinion that the strong line of demarkation attempted to be drawn between the white and black is unjust, and not accordant with the Apostle's declaration that God "hath made of one blood all nations of men!" How can I then support a Society which acknowledges, excuses, and fosters this spirit of caste?

Again, I apprehend that your Society, though doubtless unintentionally on the part of many of its members, has practically proved an instrument of oppression to the free various methods, more or less coercive, are resorted to.—You have had every opportunity of displaying to them the advantages of the plan, yet throughout the union they refuse to embrace it, or do so, with extreme reluctance; they persist in regarding Liberia rather as a place of exile, than a desired home, and prefer their claim to live as free citizens in America. But I have still another objection: were the free people of color even indifferent, and as willing to go as to stay, I question whether, regarding the interest of the slave, it is a justifiable measure to remove them. Those who have escaped from bondage ought to be the natural protectors of those of their color who still remain in slavery, and, I think, it is hard to press a plan to withdraw from those who have so few friends, their natural allies and ablest champions. The arguments employed for your scheme are, in themselves, I must own, repulsive to me. Your language is, "Be abolition a duty or not, the slave States will not abolish slavery—cease, then, your struggle for the slave, employ your benevolence for the free. Whether the feeling against the colored man be a prejudice or not, it is insurmountable. Assist, therefore, to remove him to another country."

I grant that slavery and prejudice are now triumphant; but I deny that they will always remain so. It is my conviction that "Truth, by its own sinews, will prevail," and that its being borne down for the present is no argument why the efforts of its champions should be relaxed; but, on the contrary, the strongest argument why they should be redoubled. I cannot take lower ground than this, and therefore it is that I cannot join the Colonization Society. Still, in making this declaration, I desire to abstain from any harsh, or even uncourteous, expressions towards an Institution, which, though, as I think, adopting a mistaken line, avows its aim to be the alleviation of human suffering.

I can also feel for the slave-owner, and make allowance for the toils cast around him by habit, education, and circumstances; but I must reiterate my firm opinion that for nations, as for individuals, the path of justice is the path of policy. I am persuaded, therefore, that the line of expediency adopted by the Colonization Society, though it may now appear to be the easiest, will not, in the end, be found either so safe or so short a way out of the difficulties of the case as the direct road of strict equity.

And here, Sir, allow me to express my hope, that since you possess unusual opportunities of conveying information to your fellow countrymen, having the ear of the south as well as of the north, you may be disposed to acquaint yourself very accurately with the results of our experiment of emancipation for their benefit. You are, I am persuaded, no advocate for the vested right of man in the blood and sinews of his fellow man. You have repeatedly acknowledged that you are adverse to immediate abolition, *only* because you fear it would be a source of anarchy, and would entail misery on the negro himself, not because it might, for a time, involve a pecuniary loss to the master. Let me, then, entreat you to look at the actual condition of our West India Islands; there you will find the utmost social order and political tranquility, and a peasantry as peaceable and, probably, as moral as any in the world. When you shall have convinced yourself of these facts, I do you the justice to believe no arguments of mine will be needed to induce you to employ your talents

would not engage personally in the business of kidnapping; but for his services in screening others from the penalty of the law, by going bail for them, if detected, he received a proportional profit on the sale of the men.

What Truax did at Wright's, is not certainly known. During his absence, the three colored men were put in a small out house to lodge, and Truax returning in the night, threw his saddle in at one of the windows that opened in the back part of the building. It fell upon one of the men and awakened him, and he roused his companions, and they heard Truax and B. disputing about the amount the latter should receive for his services. The whole plan was now developed, and opened to the view of the colored men the imminent danger they were in—on the very verge of being separated from their families forever, and consigned to a bondage that would terminate only with their lives. Their situation was horrible indeed. Fortunately for the colored men, Truax and B. were at the back of the house, and the night was dark—they went away as quietly as possible, till they had gone some distance, when they ran at their utmost speed, until they had got some miles. The next morning they called at a house on the road to get some refreshment, when the master of the house enquired of them where they were from, and on being informed, he observed, you are lucky men, for you have been in the very hot-bed of kidnappers. The other men also escaped; one of them, whose name was Johnson, having gone to a house for a jug of water, was apprised by a woman of the fate that awaited them, and he communicated the information to his companions, when they all left the vessel and proceeded home to Philadelphia. After arriving in that city, they informed Thomas Harrison, the faithful and unwearied friend of the oppressed, of all that had occurred, and he brought them to me. We advised them not to communicate the circumstances to any body, but to keep a look out for the men who had attempted to kidnap them. In the course of a week or two, we were informed that T. B. had returned and was then on board of a vessel near Almond street wharf, when we appled to Ebenezer Ferguson, a justice of the peace in Southwark, who issued a warrant for his arrest, and we proceeded with an officer to the vessel. The captain denied all knowledge of T. B., and positively asserted that no such man was on board. After some time we insisted upon searching the vessel, and upon going into the hold, T. B. was found stowed away in one corner; he was ordered on deck, when it was discovered that he was hand-cuffed. The captain now changed his story—said that T. B. had stolen a pair of oxen, and was placed under his care to be transported to the State of Delaware, to be tried for the offence. But we informed him that T. B. had been stealing something of more value than oxen, and that the matter must be settled before he went to Delaware, and we proceeded to the magistrate who had issued the warrant for his arrest. T. B. denied all knowedge of the matter whereof he was charged, but nevertheless, the proof being positive, he was committed to prison. I was, at the time, one of the inspectors of the prison, and I directed that he should be confined in a cell by himself, and informed him, that if he would disclose the names of his accomplices, his punishment should be mitigated. He was furnished with pen and ink, and I left him.

The next day, upon calling at the jail, he handed me a narrative, not only of what they had done, but of what they had in anticipation. At the next Court of Sessions, T. B. was arraigned, and plead guilty to three indictments, which had been found by the Grand Jury against him. This being unusual, the Court inquired if any promise of favor had been made to the prisoner, and upon being informed that there had, the Court sentenced him to nine months imprisonment at hard labor, and a fine of one hundred pounds on each indictment; the extent of the penalty prescribed by the law, being an imprisonment for one year and one hundred pounds, for each offence.

It was believed that the charge of stealing oxen was a mere pretence, as Hawkins, his accuser, was an accomplice, and got up under the expectation that he could not be wrested from them, and by that means take him to Delaware and then release him—but in this they were disappointed.

Patrick and Samuel Conner, and Isaac Truax, were arrested and committed to prison at Georgetown, in the State of Maryland, but before their trial came on, they broke jail and escaped. T. B. served the term of two years and three months, agreeably to his sentence, when the fine was remitted. He was a mechanic, and after his release followed his trade respectably in the district of Southwark, and, on that account, I have given the initials only of his name, being unwilling to perpetuate to his disadvantage, offences of which I have good reason to believe he repented.

Some time after the conviction of T. B., Wright, whose name has been mentioned in the forgoing narrative, went to Philadelphia in pursuit of a fugitive slave, where he was arrested under the following circumstances:—Two colored men had been decoyed from Philadelphia to Dutch Creek, under the pretence of employment, and upon coming to at a landing, two white men came on board the vessel, and said that they had been bringing some calves down to that place to be sent to market in Philadelphia, and that they had escaped in the woods, and they solicited the colored men to assist in retaking them. Not at all apprehending any danger, they readily complied, but they had not proceeded far, when, in a thick piece of woods, they were both seized, tied and put into a cart with a covered top, and taken to the house of Wright, where they were chained to the garret floor and kept until the next night, when they were taken to Georgetown to be shipped to the South.—From some cause they did not arrive at Georgetown till day-light, and as they were proceeding on their journey, a sister to one of the colored men, was going for a bucket of water when she saw her brother in irons. She immediately gave information of the circumstance, and the two colored men and their captors, were all committed to jail. The Acting Committee of the Abolitionist Society in Philadelphia were written to, and they procured evidence of the freedom of the two colored men, sent it to Georgetown and they were set at liberty. The kidnappers were detained in prison to take their trial; but before the Court came on, they broke jail and escaped.

Wright, as mentioned above, going to Philadelphia, was arrested and committed to prison, but he had remained there only five or six days, when he was taken before Chief Justice Tilghman on a writ of *habeas corpus*, and where also appeared one of the colored men who had been kidhapped and confined in Wrights house. He testified to the facts here stated, and said that Wright was covered with a loose garment that extended from the top of his head to his feet, with glasses to see through, so that he could not see his person, but that from the size and voice and statue of the prisoner, he had no doubt that he was the identical man. The Chief Justice, however, was of opinion that the testimony was insufficient, and he was discharged, after receiving from the Judge some salutary counsel.

MANHATTAN ANTI-SLAVERY SOCIETY.

At a meeting of the Manhattan Anti-Slavery Society, held in Asbury Church, Feb. 2d, the following resolutions were unanimously adopted, and ordered to be published in the National A. S. Standard.

Resolved, That this society recommend to the anti-slavery women of the United States, to make preparations for a Fair, to be held in this city in May next, for the benefit of the American Anti-Slavery Society, and that a committee be appointed to take the necessary steps to ensure success.

Resolved, That this society pledge itself to co-operate, heartily, in the measure.

Almira Van Rensselaer, Abigail H. Gibbons, Rachel Ruby, and Mercy O. Powell, were appointed on said committee, with power to add to their number.

On motion, it was Resolved, That it is the duty of abolitionists to hold up their testimony in favor of human freedom, to the light, so that "he who runs may read," and that they fail in their duty who hide their light under a bushel, and shrink from the just vindication of anti-slavery truth, in the face of the combined forces of prejudice, avarice, and a corrupt public sentiment.

Resolved, That no other platform than the one recognized by this society, is broad enough for free people to stand upon. Adjourned.

REUBEN RUBY, *President.*

WM. P. POWELL, *Secretary.*

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, FEBRUARY 4, 1841.

The indisposition of both the Editor, and assistant Editor, will be a sufficient explanation of the deficiency of original matter in the Standard of this week.

The Clergy.

We speak of them as the uniform enemies of human reform. We of course speak of them *as a body*. There are—and generally have been, perhaps always—exceptions. There was one true prophet among the advisers of Ahab.

But *as a body* they oppose reform, for it disturbs their power. A general revival of pure christianity, irrespective of sect—as pure christianity always is—would fill the clergy of the land with ghastly apprehensions and fear. And should Christ himself appear among us, in *Carpenter shape*, as He did 1800 years ago, they would close the pulpit doors against Him with scorn—or admit Him, with injunction on the people to stay away and leave Him empty walls. And if *by possibility* He could be found within the pale of any Church organization, they would excommunicate him with all the gravity with which the Reverend Mr. Noyes' church expelled brothers Wood and Chandler—His followers, as we trust—while they scorned to notice the four women, who have *dared to excommunicate them.*

In the days of Christianity—before it got reconciled to the world—there was no such influential and powerful body as *the Clergy.* There were *ministers of Christ* then. They went about, as He did—doing good. Instead of settlement, and salary, and dignity, and rule, they were persecuted and crucified. Paul had to make tents for a living. And the "hire of the worthy laborer" was his support at the house that was worthy of his presence and his "peace."

We have occasion to say this, in behalf of our just and christian anti-slavery cause, now laboring under the malignity of an opposing Clergy, sustained by a bigoted, servile, pro-slavery Church. And such is the power of these two over the ungodly world, that the peaceful deliverance of the land from slavery seems to us at times hopeless. Depressed health may be imparting a desponding hue to our apprehension, but the prospect of the country and the professed Church looks truly appalling.

But let not the friends of God and humanity despond—or relax their efforts, or falter in their faith. We must work and trust—trust and work—with all diligence and faithfulness. God is surely with us. Our extremity is His opportunity. When night is darkest, He is bringing day nearest. When human pride is vaunting itself, it is always going before destruction and near it—and a fall awaits the haughty spirit in the zenith of its expectation.

A proud day it was to the Chief Priests, when they had hung the disturber of the peace of the Church at Jerusalem between the heavens and earth.

But their complacency was damped when night came upon the city and all the land, at the sixth hour of day time, and they paused in their exultation when the earth quaked and the dead left their graves.

The Canada Mission.

Since the publication of Mr. Gallego's letter in our paper of last week, we have heard statements from other and various sources, confirmatory thereof. No pauper community, such as the Canada colonists have been represented, would be likely to refuse $1700 when the "clear silver was rung in their ears," no matter from what quarter obtained, or with what pretence of authority. Mr. G. further informed us, that at a Convention of thirteen delegates from eight towns, called expressly to decide what should be done with the money collected by Friend Fuller, there was so much disagreement on the subject, that they separated without arriving at any point but this, *that it was a bone of discord, and had better never been brought there.* We suppose that emigrants arriving in Canada from the South, may sometimes be in a state of destitution, and require temporary assistance, and so far, there would be no cause of complaint; but employment may be had, without delay, as we are informed on authority that we are not disposed to question just now, and the language of the colonists, is, "we are able to take care of ourselves." We call for INFORMATION forthwith. Friend Fuller will doubtless be able to throw some light on the subject, and we hope he will do so promptly. We shall not cease to call for it.

Anti-Slavery Convention for Eastern Connecticut.

The Executive Committee of the Windham County Anti-Slavery Society on mature deliberation and consultation with other true friends of the cause, have resolved to invite the Abolitionists of that part of the State lying east of Connecticut River, without distinction of sect, party or sex, to assemble in convention at Willimantic, on the third and fourth of March next, for mutual interchange of opinions relative to the aspect of the Anti-slavery cause, and the measures necessary for its advancement at the present crisis. The undersigned have been appointed to prepare and issue, in behalf the Committee, a call for this purpose.

To all the true friends of our enterprise, then, within the above prescribed limits, we send the invitation, earnestly requesting them to come up to our solemn gathering, with minds intent on the great work before us, and hearts resolved for its prosecution by such means as their united wisdom may suggest. We need not particularly allude, brethren and sisters, to the peculiar circumstances which render this a time of trial to our principles, and, but that it is founded on the immovable rock of Truth and Right—of peril to our cause. We need not enumerate the particular obstacles which the current of events has within the past year or two cast upon our path, nor urge on you the importance of putting forth well devised and vigorous efforts for their removal. With these circumstances you are familiar—of the urgency of the demand for prudent and energetic action you cannot be insensible. Come up, then, one and all—leaving awhile the various employments in which your well-remunerated toil is providing you with the comforts and conveniences of life, to devote a brief portion of your time to the forming of such plans as, faithfully executed, shall give remuneration to the now unpaid laborer, and life's comforts and conveniences to the millions now destitute of them. Come up and give us the benefit of your counsels, your words of cheer, your pledges of active exertion. Let us have a full expression of the Abolitionism of eastern Connecticut, on all the great questions affecting the welfare of our cause, which are now thrown before us. Let no light occasions deter any one from attending to the Convention, attending early, and attending to the end. Never has our enterprise more loudly demanded of us, enlightened zeal, activity and self-denying devotion to its interests than at the present moment. Fail not, we entreat you, fail not to prove yourselves equal to the emergency. Show to those enemies who are ready to exult in the anticipated downfall of our cause, that your courage is not diminished, your zeal slackened, your love for truth and humanity grown cold, nor the resolution abated, with which, in times past, you have pressed on towards the glorious consummation which lies yet before us. Cheer the hearts of your coadjutors elsewhere, by the example you set of perseverance, fidelity and warmth of interest in the common enterprise. Strengthen each other by mutual aid and counsel, and the tokens you exhibit of unwavering confidence in each other, in the holy principles you have embraced, and in their ultimate triumph over oppression, violence and wrong in all our borders. "Once more up to the breach dear friends—*once more*," and bear the banner of freedom yet farther within the hostile entrenchments; for advance or retreat must be the order of the day. We cannot stand still. In the name of the bleeding captive then, sighing for deliverance; in the name of all the innocent blood which from our South-land is crying to Jehovah for vengeance on the guilty nation; in the name of our country beset with peril, darkened by the tempest-clouds of righteous retribution which hang heavy and black above us, ready to burst in a hail-storm of wrath and dash its glory to the dust; in the name of humanity outraged, and justice trampled down, and the law of God contemned and violated; in the name of all that can move the heart of the patriot, the Christian and the man; we call on you to come up and renewing your self-consecration to this noble enterprise, take hence with fresh strength and increasing courage and new-awakened zeal, another onward impulse whose power shall not cease to be felt while a chain remains unbroken, or a badge of oppression unconsumed within our land.

The meeting will commence on the third of next March, at ten o'clock in the morning.

GEORGE W. BENSON,
PHILIP PEARL.

Channing on Emancipation.

We call on our friends to give this work a wide circulation. Suffer it not to lie still on our shelves, but send it abroad over every part of the country, where it will be read,—and who will not read it? Every family should be supplied with it, and it would be an easy matter to carry such a point, since it is afforded at so cheap a rate. A little effort by individuals in different neighborhoods would secure a wide and speedy distribution of this valuable production.

Outrage at Dayton Ohio.

The account below, extracted from the Dayton, Ohio, Transcript of the 27th ult., accompanied with editorial remarks by the New-York Sun, exhibits in a striking point of view, that perfect indifference to the *rights* of the colored man, for which our slaveholding republic is so eminently notorious. No intelligent reader will fail to see that the position of the colored people in this case, was entirely one of self defence, against a wantonly wicked assault; but the public sentiment of the nation is wholly adverse to the recognition of *rights* of any kind in the colored man. *We* do not approve of the conduct of the assailed, but *public sentiment* would approve it, if it were consistent with itself.

From the New-York Sun.

ABOLITION AND ITS EFFECTS.—MURDER COMMITTED.—On the evening of the 23d ult, Thomas Morris, Ex-U. S. Senator from Ohio, advertised that he would deliver a lecture on abolition in Dayton, Ohio. It was known that he was an ultra abolitionist, and when the hour for the delivery of the lecture came, the court house was crowded with a mass of beings determined not to admit him to instil his poisonous doctrines into the minds of the public. As a consequence the lecture was not delivered. The evil spirit engendered, however, does not end here. Riot and bloodshed followed.

From the Dayton Transcript.

Abolition Mob.—Our city was thrown into the greatest confusion on yesterday morning, in consequence of the murder of an individual named M'Creary, and the stabbing and otherwise injuring four or five others, by the negroes, on the night previous. As will be seen by an article in another column, an attempt was made on Saturday night last, to get up an abolition meeting in the court house. Having failed in the attempt, an appointment was made in several of the churches, on Sunday last, that an abolition meeting would be held on Monday evening, at the house of one of our citizens, Dr. Jewett. Early in the day on Monday, indications of hostility to the holding such meeting, were manifested throughout the city. But in consequence of the presence of the Mayor and other officers, at the time and place of meeting, comparative quite was maintained, until after its close. But, immediately upon the breaking up of the meeting, and the consequent absence of the Police, the windows, &c., of Dr. Jewett's house was broken in, and other acts of violence committed.

But the business did not stop here. Having heard that a white woman was residing with some negroes, in the outskirts of the city, a number of individuals repaired to the place and demanded of the inmates whether such was the fact? Upon being answered in the negative, they then inquired whether any abolitionists were within. Whereupon a general fight commenced, in which M'Creary was killed upon the spot, and four or five others, badly wounded! In the morning, an inquest was held upon the body of the deceased, and a verdict returned in accordance with these facts, The greatest excitement prevails among us. While we write, our streets are promenaded by men, in whose countenances are depicted, sorrow, consternation horror, and vengeance.

We learn from the Dayton Journal, that the negro who killed M'Creary was not taken, but the Mayor had offered a reward of $150 for his apprehension, and as a large number of citizens were upon his track, there was but little doubt that he would be apprehended. At the last accounts all was confusion and dismay, and no one could divine where the end would be. The negroes were the special objects of vengeance.

The Executive Committee of the American Anti-Slavery Society, to their constituents.

DEAR FRIENDS—Since our appointment in May last, we have labored assiduously in the discharge of the weighty and solemn trust committed to our hands. In conformity with your instructions, we commenced the publication of a weekly paper, the *National Anti-Slavery Standard*, as soon after the last Annual Meeting, as the necessary arrangements could be made therefor; and we have continued its publication to the present time. Notwithstanding the difficulties thrown in our way, by the abstraction of the Emancipator, and the consequent loss to us, of its subscription list, we have succeeded in obtaining about 1600 subscribers, and have the gratification of being able to state, that we receive daily additions to the number. We are encouraged to hope that the injury suffered by the Society, in the loss of its official organ, will soon cease to be sensibly felt. It remains with you, however, to confirm this desirable issue.

We lay before you, a statement of the receipts and expenditures of the Society, since the last Annual Meeting.

There has been received, from all sources, in donations, subscriptions to the Standard, and sales,		3901 80
Paid for printing the Standard and paper,	2453 37	
Paid for printing Annual Report, Address, &c.	198 28	
Paid salaries and travelling expenses,	585 60	
Paid office expenses, including postage, furniture, store, fixtures, mailing of papers, &c.	215 14	
Rent,	234 50	
Books and publications,	200	
		3886 89
		14 91

On account of the low price at which the Standard has been offered for the first year, and the expenses of agency and travelling to procure subscriptions, we have derived but little income from it Collections for subsequent years, will not be subject to the same drawback. The operations of the Committee, have necessarily been limited—the support of the paper forming their chief object. It is almost superfluous to add, that even in this contracted sphere, they have been subject to continual embarrassment. A vote of the Annual Meeting by which they were appointed, declared that *ten thousand dollars* would be necessary to meet the exigencies of the Committee for the year. Two-thirds of the time has already elapsed, and they have received much less than half that sum. They have been painfully sensible of the embarrassment that has prevailed among their constituents in all parts of the country, and of the extremity to which the anti-slavery press has been reduced—that *right hand* of Freedom, which should never languish,—for which there should ever be a voluntary and ample provision. To say that it has been sustained through labor and sacrifice, such only as the most ardent love of freedom can inspire, is to sum up too briefly, the history of toils, which have seldom been surpassed, and which we believe are *yet* to be blessed, through Providence, by abundant returns.

The general expenditures of the Committee have been regulated by a prudential economy, as must be evident to every mind, from an examination of the account just stated. The annual cost of the Emancipator above all its receipts, while it was the Society's organ, was *three thousand dollars*, an amount that will not greatly be exceeded in providing for the Standard, through the first year of its existence. The whole amount of salaries paid to our Secretaries, and publishing agent, is *less than one-fourth* of the salary of one individual Secretary, in former years! The following preamble and resolution has just been passed by the Executive Committee:

"Whereas, the financial concerns of the Committee, are not at present, in a condition to support the Standard, and at the same time to continue the salaries, that have hitherto been paid; and whereas, THE SUPPORT OF THE OFFICIAL ORGAN OF THE AMERICAN ANTI-SLAVERY SOCIETY, is *the paramount interest and duty entrusted to our care*; and whereas, our Secretaries and publishing agent, have manifested their willingness to relinquish for the present, all compensation for their services, if required to do so, by the exigences of the Committee—

Therefore Resolved, That their salaries cease, at this date."

Extracted from the Minutes.

Such is our present condition. We ask you to regard, and weigh it. There needs no impassioned language to convince you of the necessity that prompts us to call for aid. You will be satisfied with this plain statement of facts. We have forborne, to the present time, a general appeal to the liberality of those, who have proved themselves competent to surmount more imposing difficulties, because, sensible of the wide-spread embarrassment of the anti-slavery treasury, we have desired to defer to the latest hour, an extraordinary application. Is it necessary to name the alternative that is before us, if we be not promptly relieved? Shall the official organ of the American Anti-Slavery Society fail to proclaim in the ears of a sleeping and guilty nation, its weekly remonstrance against the basest form of oppression, that tyranny ever devised? We discard the thought. It is unworthy of abolitionists, and unworthy of the sacred cause in which they have enlisted.

Your response, brethren, will find us ready to persevere with courage and cheerfulness, in the service of our common humanity.

Signed, by order of the Executive Committee,

J. S. GIBBONS, Chairman.

THOMAS VAN RENSSELAER, Secretary pro tem.

National AntiSlavery Convention.

To the Executive Committee of the American, and such State, and local anti-slavery societies, and such friends of the slave, as deem the formation of the "*Third Party*" unwise, and the philosophy thereof not calculated to carry forward the anti-slavery reform:

BRETHREN AND FRIENDS—The Western New-York Anti-Slavery Convention, held at Le Roy, in Genesee County, on the 6th, 7th and 8th instant, passed a resolution, instructing me as Chairman of the "Western New-York Anti-Slavery Board," to correspond with you relative to the propriety of holding, early in the coming Spring, a *National Convention* of such abolitionists as are not in favor of the "*Third Party*" organization.

To do this expeditiously, and efficiently, I have taken the liberty of addressing you this Circular, and would respect fully urge upon you, an immediate consideration of the subject, and corresponding action.

It would perhaps be as well to communicate the results of your deliberations to James S. Gibbons, Chairman of the Executive Committee of the American Anti-Slavery Society, 143 Nassau-street, New-York, who might be authorized to fix the time and place of holding such Convention, after being thus made acquainted with your views and wishes.

The necessity of such a meeting, must be apparent to all who do not wish to see the most sublime reform which has visited this earth, to bless and elevate man since the advent of the Saviour, swallowed up in a political maelstroom.

Our scattered forces ought to be united—our influence concentrated, and our efforts systematically put forth, for the advancement of those measures which have elevated the cause of freedom in our land, to its present position. To do this, we need to take counsel together, and strengthen each other's hands.

Some of our brethren look upon a political party organization, as *the* great means to carry forward the cause. But those who can discover no reformatory power in such an organization, and are unable to see slavery tremble under the influence of abolition "*Path-masters*," need to put forth renewed energy, to carry forward the enterprise, in its original and Catholic spirit, unencumbered and untrammeled.

To you, it need not be said, that our certainty of ultimate success lies in the truth and glory of the principles which are the foundation of the anti-slavery reform, and which, when unfolded, elucidated, and analyzed, commend themselves to every man's conscience.

"Up, then, in Freedom's manly part,
From grey beard eld, to fiery youth,
And on the nation's naked heart,
Scatter the living coals of Truth."

There should be a full and free consultation, relative to the *time* and *place* of holding such Convention, and the results communicated to

J. S. GIBBONS,
Chairman of the Executive Com'ee of the Am. A. S. Soc.

J. C. HATHAWAY,
Chairman of the Western N. Y. Anti-Slavery Board.

Farmington, 1 mo. 11, 1841.

Anti-Slavery papers will please copy

Convention for Western New-York.

A general Convention of the friends of the slave, who are not in favor of the "*Third Party*," will be held at Palmyra, in Wayne County, commencing on the 2d day of next month, at 10 o'clock, A. M.

All who are in favor of carrying forward the cause without a political party, are invited to be present and take part in the deliberations;—all who have not enlisted in the cause, are cordially invited to be there, and see if Freedom has not some claims upon their time, pockets, and influence, in her struggle with slavery.

The slave is still clanking his chains on our soil; the captive is still sighing for freedom, as he toils the live-long day for naught; tyranny still riots, and fattens on human hopes and happiness, in our boasted republic; despotism still lusts on stolen rights, and barters the image of the Eternal for *gold*, and slavery in the pride of her strength, is aiming a deadly blow at our own manhood.

Let all who feel an interest in the prosperity of our country, and in the rights of *universal man*, come forward and strike a united blow for *free principles*.

In behalf of the "Western New-York Anti-Slavery Board."

J. C. HATHAWAY, Chairman.

Farmington, 1 mo. 11, 1841.

The Union Herald and other papers will please copy.

NOTICES.

Manhattan Anti-Slavery Society.

At a meeting of the Board of managers of the Manhattan Anti-slavery Society, held on Monday evening, the 18th inst. it was

Resolved, That discussional weekly meetings be held, on every Monday evening, for the purpose of affording an opportunity to abolitionists to express and to compare opinions on the various means employed to advance the cause of human freedom; and that the widest latitude of debate be allowed to all persons, without distinction of color, class, sect or sex

The first meeting of this kind will be held on next Monday evening at half past 7 o'clock at the office of the American Anti-slavery Society, No 143 Nassau Street.

Question. Are conventions, based on complexional distinctions, calculated to promote the cause of truth and freedom.

THE MIRROR OF LIBERTY.

The undersigned gratefully acknowledges from the friends of Liberty, as a pledge to sustain the Monthly Mirror of Liberty through the ensuing year, the sum of $250.

The above sum being one half of the amount required in the condition on which this journal is to be issued monthly, I yield to the advice of the friends of the enterprise, that our brethren, who have promised and will perform, shall have an opportunity to furnish the deficiency. The balance of the stock is $250.

What can you pledge towards sustaining the Monthly Mirror? Brethren, what you bid, bid quickly.

Yours, for reform,
DAVID RUGGLES.

N. B. All communications must be post-paid, and addressed to the editor, at 62 Leonard street, New-York.

New-York, January 1st, 1841.

GENERAL INTELLIGENCE.

NEW-YORK LEGISLATURE.

IN ASSEMBLY.—*Friday, January 29.*

SENECA TREATY.

The Chairman of the Committee on Indian Affairs made a long report upon this subject, which concluded by recommending the passage of the following:—

"Resolved, (if the senate concur) That the senators and representatives of this State in Congress of U. S., be requested to use all their influence to have all the circumstances attending the execution of the amended treaty with the New-York Indians, ratified by the Senate on the 25th March, 1840, fully and thoroughly examined and investigated, and to use all lawful and proper means to prevent the execution thereof, until it shall satisfactorily appear that it has been voluntarily assented to by the Seneca nation of Indians, and that such assent was fairly obtained.

Resolved, That the Governor transmit," &c.

The report was laid on the table to be printed

HIGHLY IMPORTANT FROM CHINA.

By the packet ship North America, from Liverpool 7th inst., we have received Liverpool papers to that date and London papers of the 6th, which contain important news from China and India, in anticipation of the Overland Mail. By extraordinary express from Marseilles.

Accounts have been received at Bombay, from Chusan to 1st October. Admiral Elliot, in the Wellesley, had returned from the Gulf of Pecheelee. The squadron arrived off the mouth of the Pecho on the 9th of August; on the 11th Captain Elliot proceeded into the mouth of the river on the steamer, with the boats of all the men of war present, manned and armed, and on arriving at the bar the steamer anchored, and the boats proceeded up the river, with the flag of truce flying.

On their arrival off the forts at the entrance, a mandarin boat pushed off to them, and received the admiral's letter, after the expiration of six days a chop was received, stating that the Emperor required ten days to consider, which time was agreed to; at the expiration of which an interview took place between Captain Elliot (the admiral declined meeting him) and Khe Shan, the Imperial Commissioner, who is the third man in the empire, a mandarin of the first class and red button. Nothing further is known; but it is generally believed that the emperor has agreed to send Re Shan to Canton for the purpose of conducting the negotiations.

The Emperor is stated to be willing to permit a renewal of commercial intercourse, provided they evacuated Chusan and confine their trade with Canton as before. He is also willing to give them an island near Lintin, and to pay for the opium. Lin is said to have exceeded his instructions, and to suffer whatever punishment the English shall see fit, if it shall be proved after an investigation into the circumstances that the representations of his conduct contained in the Admiral's letter are correct. He says, however, that Lin gives a very different version of it.

Her Majesty's ship Cruiza, which brought these accounts, passed Macao on the 6th of October, but had no communication with the English there; all, however, was quiet at that date. The latest direct accounts from Macao are to the 22d of August; they are interesting but unimportant. It appears that a Mr. Vincent, officiating chaplain at Macao, had gone out incautiously to bathe beyond the natural Portuguese territory, when he was seized by the Chinese and taken to Canton. The British authorities demanded him of Lin, who, instead of delivering him up, sent down a large force to Macao, and forrified a fort and a joss house there. Captain Smith, the naval commanding officer, determining to anticipate their designs, brought up his ships and battered the fort severely, the joss house leniently, it being on neutral ground, and then landing the marines and the volunteers, dispersed the Chinese forces. The Chinese lost many more of course than they will confess, but they stood better to their guns than we had thought they would have done.

Alexandria, Dec. 23.—All quiet. The Pacha forming plans for the improvement of agriculture, and of the mode of collecting taxes, to guard the Fellahs against the extortions of the tax-gatherers. Great room for reform in this branch. Said Bey, Abbas Pacha, and other great personages, are to be sent to the villages.

The Bedouins have been showing a disposition to plunder in the Suez Desert. The mails and passengers were escorted by a party of sixty of the Pacha's cavalry.—*N. Y. Sun.*

General Harrison's Departure.—Yesterday morning about 11 o'clock, General Harrison and suite, left this city for Washington and Virginia, in the splendid new Boat *Ben Franklin*, fitted up expressly for the occasion by Messrs. Strader & Gorman. Early in the morning the crowd began to gather, in the neighborhood of the Henrie House, from whence it was understood the General would move. He left that house under the escort of the Cincinnati Greys, and proceeded on foot to the Boat, attended by an immense crowd. On board, the General took his station near the Wheel-House, surrounded by his friends, until the military were arranged upon the hurricane deck. He then came forward upon the deck and addressed the immense crowd of both sexes that filled our spacious landing, and the windows and tops of the surrounding houses and boats. He adverted to the difference between his present situation, and the present state of the city, and contrasted them with what both were short of fifty years since. *Then*, an Ensign, he landed upon these shores, where the only marks of improvement were a few log cabins—*now* raised by the voices of the working men of the real Democracy of the country, to the highest station in the world, he departed from a large and splendid city, taking leave of his friends, perhaps for the last time, to take upon himself the cares of Government. If any man living had reason to be thankful and grateful, he had. The General went on to say that his future conduct should be governed by that vital principle of Democracy—the greatest good of the greatest number. He requested his fellow-citizens to *judge him only by his acts*;—and, as he did not ask their *approbation in advance*, he hoped they would not permit him to be *abused in advance*. He then took an affectionate farewell of his friends and fellow-citizens.

The General was in fine health, and spoke in a remarkable strong and clear voice. The boat moved down the river and returned past the city, the military on the boat and on the shore firing vollies, and the fine Brass Band on board playing lively and animating airs. Cheers, loud and long, were exchanged from the boat, and the multitude on shore. The General stood uncovered out from the throng, viewing his fellow citizens, with a palpitating heart and moistened eye.—*Cincinnati Gazette, Jan.* 27.

Bailing of McLeod.—We understand that the required bail in this case was given yesterday by Messrs. Brutherton of Queenston and Buell of Lockport, and McLeod was forthwith discharged from custody. We learn in addition that no sooner was he released, than a very numerous band of armed men—one account says two or three hundred—interposed and forcibly re-conducted him to jail, where he yet confined. The avowed object of this disorderly and unlawful proceeding, is, to afford the owner of the Caroline an opportunity to arrest McLeod for the destruction of that boat, and thereby detain him this side of the river. We hope this account will prove to be exaggerated, but if true, no time should be lost in asserting and enforcing, in a proper and ample manner, the supremacy of the laws.—The propriety of admitting McLeod to bail at all, under the circumstances, we will not stop to discuss, but the proper legal authority having decided in favor of so doing, and bail having been legally entered, those who have restrained and re-imprisoned him by lawless violence, should be promptly and severely punished.

A New Town Affair.—The inhabitants of a town in Connecticut, it is said, have voted that, whereas the selling of rum is profitable to the seller and unprofitable to the town, the town will take the business into their own hands. They accordingly appointed a man to sell spirits for them; voted him a salary; ordered the select men to furnish the rum, and directed the agent to register every man who bought the rum and the quantity bought.

Dr. Nelson, formerly of Missouri, but now of the Mission Institute in Ill., who is known to our readers as an anti-slavery writer, is on a visit to New England.

The Hon. John D. Dickinson died at his residence in the city of Troy, on Thursday last, aged 74. He was one of the oldest and most respected citizens of that city—was formerly President of the Farmer's Bank, and for many years represented the 9th District, Rensselaer county, in the Congress of the United States.

A bill has passed through the committe of the whole in the House of Representatives of Pennsylvania, prohibiting the intermarrying of white men or women with negroes, mustees or mulattoes, under a penalty of $500, inflicting a heavy penalty upon the clergyman marrying them, and annulling the marriage contract of all such persons that now exists.

Maine.—The Hon. George Evans, Whig, now a Representative in Congress from the State of Maine, has been elected to the United States Senate, for six years from the 4th of March next, in place of Mr. Ruggles, (Conservative) whose term of service will then expire.

An Empty Treasury.—A bill has been introduced into the Virginia Legislature, to authorise the Banks of that State to loan the Commonwealth $100,000. It is stated that there is not enough money in the Treasury to pay the members' wages.

The Pennsylvania Resolutions instructing the Senators in Congress from that State to vote for the repeal of the Sub-Treasury Bill have passed to a third and final reading, and were sent to the House for concurrence. The vote stood 19 to 12.

Accident.—As the railroad cars were entering Newark on Saturday night, the proprietor of a cab, named Benjamin Whitesall, in attempting to jump on the cars, fell under the wheels, which passed over his breast. He was not expected to live through the night.

The schooner Phebe and Margaret, from Wilmington, N. C., arrived at Charleston on the 25th ultimo, spoke two days previous, ten miles east of Cape Romain, the brig Havre from Savannah for Boston, and took from on board of her a fugitive slave who had secreted himself on board the vessel at Savannah.

The Pennsylvania House of Representatives have passed a bill (64 to 25) to prevent the intermarriage of blacks and whites.

Sad Accident at Providence.—Friday morning, at 9 o'clock, the steam boiler in the Indian Rubber manufactory of Leander M. Ware, on Fountain street, exploded with dreadful effect. The boiler, twenty feet long by two feet diameter, was thrown out of the building, and over the houses on the opposite side of the street. The building was so much shattered, that it fell. In the story over the boiler, were twelve females at work, who were thrown in various directions about the room, and several of them badly hurt and stunned. The building took fire instantly, and being filled with the most combustible materials, was very soon enveloped in flames. With great difficulty the females were all extricated from their perilous situation except one, a little girl, about thirteen years old, who perished. She was seen and called to by the people outside, and might have leaped out, and been saved, but appeared entirely bereft of her self-possession, and at that time it was impossible to lay hold of her. She perished therefore amid the deepest grief of all who were present. She was a member of the Sabbath School connected with the Rev. Dr. Tucker's church, and so a large circle of teachers and children, and other friends, are mourners at her death. Another young female was very dangerously burned. The engineer who was standing by the side of the boiler when it exploded, was unhurt, and two other men who were near, escaped with very little injury. It is said that the water had become exhausted in the boiler, and that the explosion took place the moment water was let in. The catastrophe produced a very deep sensation in Providence, and the citizens will not fail to institute a rigorous investigation into the causes.

Since the foregoing was written, we learn from the Providence Herald, of Saturday morning, that besides the girl above alluded to, whose name was Miss Hall another was blown from the factory into an adjoining yard, and has since died of the wounds she received.

Very late from the Pacific.—The arrival of the schooner Galt, at Baltimore, in the exceeding short passage of 69 days from Islay, a port in Peru, near Arica, brings intelligence down to the middle of Nov. The Republic of Bolivia was in a very disturbed state, and the opinion was very general that a revolution would break out shortly. In expectation of the event, the Peruvians were about to declare war against Bolivia, and were concentrating their forces, preparatory to joining one of the revolutionary parties in the latter.

NEW-YORK, January 30, 1841.

The stock of tea in this country is but moderate. What is here and to arrive, is estimated at 90,000 chests of 70lbs. each, or 6,300,000 lbs. Of this, only 70,000 chests are in the hands of importers, and 10,000 in the hands of speculators. The rest is expected by three ships yet to arrive. All this is about an eight months' supply. The war has so prevented ships from being sent out, that the usual preparations have not been made for further imports. Neither ships nor funds are now in China, or in that region, or on their way. So that even if the news be true, and followed by a treaty of peace, the holders have a mind to be quite stiff notwithstanding. About one-third of the stock in first hands is held by three concerns, who have made great sums already by their sales. They are Neale & Peabody, of Salem, and Appleton, of Boston.

Lynching in New Jersey.—A resident of the lower part of Salem county, Jersey, named Jonathan D. Ayres, who had made himself odious in the neighborhood by his bad conduct towards his wife, was waited upon one day last week by a number of the neighbors, who, after divesting him of his clothing, gave him a suit of tar and feathers, and then ordered him to leave the place or they would visit him the next day. He obeyed their order, and has not been seen since.—*Philadelphia Ledger.*

City Court—A touching case.—On Saturday last one of the most thrilling cases we have ever witnessed was brought before the city court. The accused was a Mrs. D. B. Downey, who was charged by her daughter, Miss R. J. Cunningham, a beautiful, innocent little girl, aged about sixteen, with assaulting her and attempting to force her from her sphere of virtue and innocence into a house of ill fame. It appeared from the young girl's acknowledgment, that her mother had for some time been living in a place of bad repute, in consequence of which the daughter separated from her, and sought protection from an aunt who is a highly respectable lady. It was also stated that the mother had threatened her life if she did not comply with her base and demon-like wishes. When the young girl appeared on the stand to give in her testimony, innocence in all its transcendent loveliness, seemed to speak with overpowering eloquence in a thousand tears which rolled down her blushing cheek. Her words were clear, her language chaste, her story touching, and her demeanor, throughout, the paragon of unsophisticated modesty. Her protestations of innocence would have melted

From the Philanthropist.

The Fugitive.

'Tis night—a wild and stormy night—
The snow-wreaths sweep before the blast;
The storm-god revels in his might,
And hurls his arrows thick and fast.
The ancient oak, whose towering pride
So long his fierce assaults defied,
Yields to his power—the riven stem
Shall boast no summer diadem.

With noiseless step and crouching form,
Who ventures forth to brave the storm?
Now flying swift before the wind,
Now stealing wistful looks behind,
As tho' he fear'd a lurking foe—
He recks not of the drifting snow.
This howling blast, this fearful strife,
In summer sunshine to the life
That he, a man, with heart to feel,
Bore till that heart was turned to steel.

But say! what crime of horrid dye
Hath forced the friendless wretch to fly?
Hath dire revenge, in wanton mood,
Imbrued his hands in human blood?
Ah, no! a blameless life he led,
Contented to be work'd and fed;
Prompt to obey his master's call;
Abused himself, yet kind to all;
For tender ties had bound his heart,
And one, from whom 'twere death to part,
Was ever near, with gentle care,
To soothe his woes, his burdens share.

With cheek that knows no tinge of shame,
And iron heart, stern Avarice came.
Behold! her wretched victim sold,
Hand-cuff'd and chain'd, for sordid gold—
Then, like a brute, to market driven—
A spectacle to earth and heaven.
Wonder ye now, that he should fly,
And storms and savage men defy?

Hark! hark! a cry! a swift pursuit
Of dogs and men! On horse, on foot,
Kentucky's chivalry is out—
The riflemen, the wily scout,
With practised hand and deadly aim:
Less used to brute, than human game,—
Tracking the man through field and wood,
Whose father with their fathers stood
Amid the battle's deadly strife,
And with them peril'd limb and life—
Whose mother, long to toil inured,
With theirs the bloody siege endured,—
Fair recompense for lives of toil,
Ye sons of brave Kentucky's soil!

Onward he speeds. The dawning light
Quickens the panting captive's flight.
Before him, freedom's guiding star
With holy radiance beams afar:
Behind, he hears the clanking chain—
Say! shall it bind those limbs again?
No! by the strength that God hath given—
By all his hopes beneath the heaven—
By the bleak earth and storm-girt sky—
The captive shall be free, or die!

O'er trackless wastes of hill and glen,
Avoiding all the haunts of men,
"Faint yet pursuing," still he flies,
With stiffened limbs and sleepless eyes,—
But see! the fair Ohio's tide!
Now, "life or death!" the wanderer cried.
The hope of freedom nerves his arm;
Though frail the skiff, he fears no harm.
He can but die, and death thus won
Were, next to freedom, heaven's best boon.
On leaps the skiff—a moment more,
He springs exulting on the shore—
He clasps his hands—one thrilling cry—
'Thank God for life and liberty!'"

Ohio! freedom's favor'd soil!
Land of the gallant and the free!
Pledg'd by our fathers' blood and toil
To equal rights and liberty!
No cringing slave pollutes thy sod;
No tyrant mars the work of God;
With gentle sway, thy equal laws
Maintain the poor man in his cause;
Thy sons with generous ardor fired,
With love of liberty inspired,
Unbound the captive's galling chain.*
Say! shall they bind it on again?
Answer, ye craven hearts! that lust
For the slave-hunter's sordid dust—
Who, for a paltry bribe, betray
The outcast wanderer on his way.
One scours the street with watchful eye;
One lurks an unsuspected spy;
Another kindly lends his press,
Gazetting forth his form and dress;
Others make laws to close your door—
'Tis felony to feed the poor!
Heaven help ye! Less ye seem like men,
Than savage beasts in rocky den.
But, the poor fugitive! forlorn
And weary from the early morn,
Shunning the hails of wealth and state—
No friends of his the upstart great—
Hungry and faint, yet fearful still
Of some untried, impending ill;
Through all the long and cheerless day,
Still he pursues his toilsome way.
As shadows steal the landscape o'er,
He seeks the humble cottage door,
Nor seeks in vain. Some hearts still bleed
For human nature's utmost need.
Despite *The Law*, some gentle voice
Shall bid that way-worn man rejoice.
Refresh'd, consol'd,—counsel and aid
Are given, all danger to evade;
And with a kind "God speed ye!"—forth
They send the pilgrim to the North.

Land of the North! bleak, cheerless land!
Our boasted gifts were never thine;
Beneath a "tyrant's ruthless hand,"
Thy children claim no right divine
To traffic in a brother's blood,
And trample on the law of God—
To rob the laborer of his pay—
To steal his wife and child away,
And for the horrid felon deed,
The holy Saviour's sanction plead.
Our land, *par excellence* the free,
Can hold no fellowship with thee—
For, one bold dash across thy wave,
Gives freedom to the hunted slave.

Ho! for the North! right onward, speed!
God be thy refuge in thy need!
Through lonely wood and deep morass,
Through thicket drear and tangled grass,
Right onward, press! * * * * *
* * * * * *

——The goal is won,—
He gazes on the earth and sun—
And the full soul pent up so long,
Bursts forth in wild, exulting song

"Freedom forever! listen earth
And heaven! record my vow!
Slavery's brand shall leave no more
Its impress on my brow.

"Living or dying, these free limbs
Unshackled shall remain;"
O, God! that one belov'd so well,
Still drags the hateful chain.

Thou gentle sharer of my woes,
I fondly turn to thee:—
God fire my soul and nerve my arm!
And thou shalt yet be free. M. L. B.

Cincinnati, December 31, 1840.

* There shall be neither slavery nor involuntary servitude in this State, &c.—Const. Ohio, Art. viii.

An Extract from the Hour and the Man.

BY HARRIET MARTINEAU.

THE EXCLUSIVES.

The party of deputies with whom M. Bayou was dining were assembled at the great hotel, at the corner of Place Mont Archer, at Cap Francais. Languidly though gladly did the guests, especially those from the country, enter the hotel, overpowering as was the heat of the roads and the streets. In the roads the sands lay so deep that the progress of horsemen was necessarily slow, while the sun seemed to shed down a deluge of flame. In the streets there was the shelter of the piazzas: but their pillars, if accidentally touched, seemed to burn the hand; and the hum of traffic and the sound of feet appeared to increase the oppression caused by the weather. Within the hotel all was comparatively cool and quiet. The dining and drawing rooms occupied by the guests adjoined each other, and presented none but the most welcome images. The jealousies were nearly closed; and through the small spaces that were left open there might be seen in one direction the fountain playing in the middle of the Place, and in the other, diagonally across the Rue Espagnole, the Jesuits' Walk, an oblong square laid down in grass, and shaded in the midst by an avenue of palms. Immediately opposite the hotel was the Convent of Religieuses, over whose garden wall more trees were seen; so that the guests might easily have forgotten that they were in the midst of a town.

The rooms were so dark that those who entered from the glare of the streets could at first see nothing. The floor was dark, being of native mahogany, polished like a looking glass. The walls were green the furniture green—everything ordered in counteraction of light and heat. In the dining-room more was visible; there was the white spread over the long range of tables, and the plate and glass, glittering in such light as was allowed to enter; and also the guilded balustrade of the gallery, to be used to-day as an orchestra. This gallery was canopied over, as was the seat of the chairman, with palm branches and evergreens, intermixed with fragrant shrubs, and flowers of all hues. A huge bunch of peacocks' feathers was suspended from the lofty ceiling; and it was waved incessantly to and fro, by strings pulled by two little negroes, at opposite corners of the room, causing a continual fanning of the air, and circulation of the perfumes of the flowers. The black band in the orchestra summoned the company to dinner, and entertained them while at it by playing the popular revolutionary airs which were then resounding through the colony like the hum of its insects or the dash of its waterfalls. As they took their seats to the air of the "Marseillaise Hymn," more than one of the guests might be heard by his next neighbor singing to himself,

"Allons enfans de la patrie,
Le jour de gloire est arrive."

Before politics, however, there was dinner to be attended to; and the first-fruits of the eloquence of the meeting was bestowed on the delicate turtle, the well-fattened land-crabs, and the rich pasties: on the cold wines, the refreshing jellies, and the piles of oranges, figs, and almonds, pomegranates, melons, and pineapples. The first vote of compliment was to Henri, the black cook from St. Christophe, whence he had been brought over by the discerning hotel-keeper, who detected his culinary genius while Henri was yet but a lad. When the table was cleared, a request was sent up to the chairman from various parties at the table, that he would command Henri's attendance, to receive the testimony of the company respecting the dinner he had sent up, and to take a glass of wine from them.

Dr. Proteau, the chairman, smilingly agreed, saying that such a tribute, was no more than Henri's professional excellence and high reputation deserved; and Henri was accordingly summoned by a dozen of the grinning black waiters, who ran over one another in their haste to carry to the kitchen the message of these, the highest gentry of the land. The waiters presently poured into the room again, and stood in two rows from the door, where Henri appeared, not laughing like the rest, but perfectly grave, as he stood, white apron on and napkin over his arm, his stout and tall figure erect, to receive the commands of his masters.

"Was your father a cook or a gourmand, Henri? Or are you all good cooks at St. Christophe?" asked a deputy.

"It is in the air of St. Christophe that makes men such cooks as Henri, the knights of St John of Malta had a goodly gift in it," said another.

"Can one get such another as you for money, Henri?" asked a third.

"How many boys has your wife brought you, Henri? We shall bid high for them, and make your master's fortune, if he trains them all to your profession," said a fourth.

"Tell your master he had better not part with you for any sum, Henri. We will make it worth his while to refuse more for you than was ever offered yet."

"Your health, Henri! May you live out all the turtle now in St. Domingo, and the next generation after them."

Amid all these questions and remarks, Henri escaped answering any. He stood looking on the ground till a glass of Champagne was brought to him, bowed to the company, drank it off, and was gone.

"How demure the fellow looks!" said M. Papalier, a planter, to Bayou, his neighbours in the plain, who now sat opposite to him; "what an air of infinite modesty he put on! At this moment, I dare say he is snapping his fingers, and telling the women that all the money in St. Domingo won't buy him."

"You are mistaken there," said Bayou. "He is a singular fellow, is Henri, in more ways than his cookery. I believe he never snapped his fingers in his life, nor told anybody what his master gave for him. I happen to know Henri very well, from his being an acquaintance of my overseer, who is something of the same sort, only superior even to Henri."

"The fellow looked as if he would have given a great deal more than his glass of wine to have stayed out of the room," observed M. Leroy. He has nothing of the mulatto in him, has he? Pure African, I suppose."

"Pure African: all safe," replied Bayou. "But observe! the music has stopped, and we are going on to the business of the day. Silence, there! Silence all!"

Everybody said "Silence!" and Dr. Proteau rose.

He declared himself to be in a most remarkable situation, one in which he was sure every Frenchman present would sympathize with him. Here he stood, chairman of a meeting of the most loyal, the most spirited, the most patriotic citizens of the empire; chairman of an assemblage of members of a colonial parliament, and of their guests and friends; here he stood, in this capacity, and yet he was unable to propose any one of the loyal toasts by which it had, till now, been customary to sanction their social festivities. As for the toasts, now never more to be heard from their lips—the health of the king and royal family—the less that was said about that the better. The times of oppression were passing away; and he, for one, would not dim the brightness of the present meeting, by recalling from the horizon, where it was just disappearing, the tempest cloud of tyranny to overshadow the young sunshine of freedom. There had been, however, another toast, to which they had been wont to respond with more enthusiasm than was ever won by despotic monarchy from its slaves. There had been a toast to which this lofty roof had rung again, and to hail which every voice had been loud, and every heart had beat high. Neither could he now propose that toast. With grief which consumed his soul, he was compelled to bury in silence—the silence of mortification, the silence of contempt, the silence of detestation—the name of the National Assembly of France. His language might appear strong; but it was mild, it was moderate; it was he might almost say, cringing, in comparison with what the National Assembly had deserved. He need not occupy the time of his friends, nor harrow their feelings, by a narrative of the injuries their colony had sustained at the hands of the French National Assembly. Those around him knew too well, that in return for their sympathy in the humbling of a despot, for their zeal in behalf of the eternal principles of freedom, the mother-country had, through the instrumentality of its National Council, endeavored to strip its faithful whites in this colony of the power which they had always possessed, and which was essential to their very existence in their ancient prosperity—the exclusive power of making or enforcing laws for their own community. The attempt was now made, as they too well knew, to wrest this sacred privilege from their hands, by admitting to share it with a degraded race, before whose inroads would perish all that was most dear to his fellow citizens and to himself—the repose of their homes, the security of their property, the honor of their color, and the prosperity of the colony. He rejoiced to see around him and from his heart he bade them welcome, some fellow laborers with himself in the glorious work of resisting oppression and defending their ancient privileges, endeared to them by as many ages as had passed since distinctions of color were made by an Almighty hand. He invited them to pledge themselves with him to denounce and resist such profane, such blasphemous innovations, proposed by shallow enthusiasts, seconded by designing knaves, and destined to be wrought out by the agency of demons—demons in human form. He called upon all patriots to join him in his pledge; and, in token of their faith, to drink deep to one now more deserving of their homage than was ever king or National Assembly—he need not say that he alluded to the noblest patriot in the colony—its guardian, its savior—Governor Blanchelande.

The gentleman who rose, amid the cheers and jingling of glasses, to say a few words to this toast, was a man of some importance in the colony as a member of its assembly, though he otherwise held no higher rank than that of attorney to the estate of M. Gallifet, a rich absentee. Odeluc was an old resident, and (though zealous for the privileges of the whites) a favorite with men of all colors, and therefore entitled to be listened to by all with attention, when he spoke on the conflicting interest of races. However his opinions might please or displease all liked to look upon his bright countenance and to hear his lively voice. Vincent Oge had said that Odeluc was a worse foe to the mulattoes, than many a worse man: he always so excited their good-will as to make them forget their rights.

As he now rose, the air from the peacock-fan stirring the white hair upon his forehead (for the heats of St. Domingo it was permitted to lay wigs aside), and the good wine animating yet farther the spirit of his lively countenance, Odeluc was received with a murmur of welcome before he opened his lips to speak.

"I must asknowledge, my fellow citizens," said he, "I never was more satisfied with regard to the state of our colony than now. We have had our troubles, to be sure, like the mother-country, and like all countries where portions of the people struggle for power which they ought not to have. But we have settled that matter for ourselves, by the help of our good governor, and I firmly believe that we are at the commencement of a long age of peace."

Here some applauded, while two or three shook their heads. Odeluc continued.

"I see some of my friends do not altogether share my hopes. Yet are these hopes not reasonable? The governor has himself assured me that nothing shall induce him to notice the obnoxious decree, till he has, in the first place, received it under all the official forms; in the next place, written his remonstance to the government at home; and, in the third place, received an answer. Now all this will take some time. In three days we deputies shall begin our session; and never were the members of any assembly more united in their will and in their views, and, therefore, more powerful. We meet for the express purpose of neutralizing the effects of this illjudged decree; we have the power, we have the will, and who can doubt the results? The management of this colony has always succeeded well in the hands of the whites; they have made its laws and enforced them; they have allowed the people of color liberty to pursue their own business, and acquire property if they could, conscious of strength to restrain their excesses if occasion should arise; and as for the negro population, where in the world were affairs ever on a better footing between the masters and their force than in the colony of St. Domingo? If all has worked so well hitherto, is it to be supposed than ignorant shouts in the national Assembly, and a piece of paper sent over to us thence, can destroy the harmony and overthrow the prosperity which years have confirmed? I, for one, will never believe it. I see before me, in my colleagues, men to whom the tranquility of the colony may be safely confided; and over their heads, and beyond the wise laws they are about to pass for the benefit of both the supreme and subordinate interests of our community, I see, stretching beyond the reach of living eye, a scene of calm and fruitful prosperity, in which our children's children may enjoy their lives without a thought of fear or apprehension of change. Regarding Governor Blanchelande as one of the chief securities of this our long tenure of social prosperity, I beg to propose, not only that we shall now drink his health, but that we shall meet annually in his honor on this day. Yonder is Government-house. If we open our jealousies wide enough, and give the honors loud enough, perhaps our voices may reach his ears, as the loyal greeting that he deserves."

"Do not you smell smoke?" asked Bayou of his neighbor, as the blinds were thrown open.

"What a smell of burning!" observed the chairman to Odeluc at the same moment.

"They are burning field-trash outside the town, no doubt," Odeluc answered. "We choose the nights when there is little wind, you know, for that work."

There was a small muster of soldiers round the gates of Government-house, and several people in the streets when the honors were given to the governor's name. But the first seemed not to hear, and the others did not turn their heads. The air that came in was so hot that the blinds were immediately ordered to be closed again. The waiters, however, seemed to have lost their obsequiousness, and many orders and oaths were spent upon them before they did their duty.

(To be concluded next week.)

Extract from "The Sea," by Mudie.

Marine Phenomena.—Animal Life in the Sea.

"It is in its animal productions, however, that we receive the most lively expressions of the vast, the almost boundless fertility of the sea—a fertility, compared with which the whole of the land and all its inhabitants, numerous and varied as they are, sink into absolute insignificance.—We might arrive at some such conclusion as this beforehand, by reflecting on the peculiar structure of the sea, and on the vast extent of the earth's surface which it occupies; and when we come to consider this great question of the productiveness of the waters, we must include the lakes and the rivers, and every body of water which contains a living inhabitant, whether that water is salt or fresh, or whether it is stagnant or in motion. This is not the place for enumerating, far less describing, the animals of the deep, and of its tributary waters; but it is impossible to overlook one or two of the leading facts, or to have any thing like a correct notion of the inducements which we have to the study of the sea, without taking them, however briefly, into consideration.

"In the first place, excepting a certain limited space around each pole, and probably there only for a limited depth below the surface, the sea knows no winter which can be considered as a provisionless season, to some part at least of its living inhabitants; and as we descend in latitude, its action throughout the year becomes more and more uniform, until there is, in the tropical sea, a much more perennial abundance than there is in those favored isles of the east which are rendered at once so fertile and so salubrious by the continual play of the sea winds over their surfaces.

"In the second place, and independently al-.ogether of its greater extent in breadth, there is a depth of inhabitableness and production in the sea, to which, in the nature of things, there can be nothing responding upon the land. Say, that over the whole extent, the average depth to which the sea can be inhabited is only thirty fathoms—fishes have been taken at, at least, double this depth; but as the case needs no overstraining, we shall take it thus much within the limit, in order to make allowance for the banks and shallows. The whole of this depth, throughout every inch, is equally inhabitable by fishes: and as their specific gravity is beautifully adapted to that of the water, they can breathe with perfect ease, or without effort, at every inch throughout this depth. If nearer the surface, they are, no doubt, subjected to a smaller pressure; and if deeper, to a greater: but the pressure, so long as the whole body of the fish is covered with water, is very nearly the same in every part of it; and we know, from our own experience, that we feel much more energetic under an increase of atmospheric pressure, and languid as that pressure is removed, unless there is a bracing influence of cold which shall make up the difference. When we ascend to a mountain-top, we have the advantage of this cold; though, even there, the small vessels in the lips, nostrils, and other places which are kept warm by the act of breathing, are apt to burst and bleed, in consequence of the removal of pressure. And if we remain at the same elevation, and at the same temperature or a higher one, the diminished atmospheric pressure produces langior, and we feel heavy because the atmosphere around us is light. Thus, there is a far more extensive range for the inhabitants of the sea than there is for those of the land.

"It may, however, appear to such as have not reflected on the subject, that there may be a want of subsistence; for we are so much accustomed, from what we observe around us, to connect subsistence with the mere surface of the earth, or that which immediately grows out of this surface or is attached to it, that we may not be able, very readily, to bring ourselves to understand how there can be countless millions of living creatures, 'faring sumptuously every day,' over those unfathomable depths of the ocean, where probably not one of them ever approaches within several miles of the bottom. This difficulty instantly vanishes, however, when we consider,

"Thirdly, the extraordinary productive powers of he inhabitants of the sea, and especially of many of the fishes—indeed, of all of them—as conpared with any animals upon land, except such as are of diminutive size, and remarkable for he short period of their lives. The produce of one codfish, in a single season, is nearer four millions than three; and though we have no evidence of the fact, and such analogies as we are able to draw from land animals are rather against it—it is not improbable that this immense production may be repeated every year. The year is the general cycle of production among most of the tribes of nature; and among the mammalia on land, though we know many instances in which it is much shorter than this, we believe that the elephant is the only well-authenticated one in which it is longer. This productiveness is not confined to the fishes, but extends to the smaller inhabitants of the sea; and during the proper season, a pin's point can hardly be put down on the rocks, favorable to production, without touching some little shell or other living creature in a rudimental state; every bit of seaweed, too, whether fixed or floating, has its numerous colonies, all in progress towards maturity; and even the water, when it presents nothing to the naked eye, and is merely a little turbid to the microscope, (if the power of that instrument is not all the greater) is full of life, of some sort or other; and if we boil it, it gives out that peculiar odor which is common to almost every animal of the sea, when in a recent state, and which cannot be mistaken for any other."

From the Sailor's Magazine

Temperance Ships.

The following extract is from the interesting publication entitled "Two years before the Mast." The remarks are severe, and probably not true of every vessel. Indeed, it is well known that there are some honorable exceptions. There are yet, however, many to whom it applies, and for their sakes we give it without alteration. Let the *cabin* be fully reformed, and there will be little difficulty in reforming the *forecastle*.

"It was a tedious and anxious night. It blew hard the whole time, and there was an almost constant driving of either rain, hail, or snow. In addition to this, it was 'as thick as muck,' and the ice was all about us. The captain was on deck nearly the whole night, and kept the cook in the galley, with a roaring fire, to make coffee for him, which he took every few hours, and once or twice gave a little to his officers; but but not a drop of anything was there for the crew. The captain, who sleeps all the daytime, and comes and goes at night as he chooses, can have his brandy and water in the cabin, and his hot coffee at the galley; while Jack, who has to stand through every thing, and work in wet and cold, can have nothing to wet his lips or warm his stomach. This was a 'temperance ship,' and like too many such ships, the temperance was all in the forecastle. The sailor, who only takes his one glass as it is dealt out to him, is in danger of being drunk; while the captain, who has all under his hand and can drink as much as he chooses, and upon whose self possession and cool judgment the lives of all depend, may be trusted with any amount, to drink it at his will. Sailors will never be convinced that rum is a dangerous thing, by taking it away from them and giving it to the officers; nor *that temperance* is their friend which takes from them what they have always had, and gives them nothing in the place of it. By seeing it allowed to their officers, they will not be convinced that it is taken from them for their good; and by receiving nothing in its place, they will not believe that it is done in kindness. On the contrary, many of them look upon the change as a new instrument of tyranny. Not that they prefer rum. I never knew a sailor, in my life, who would not prefer a pot of hot coffee or chocolate, in a cold night, to all the rum afloat. They say that rum only warms them for a time; yet, if they can get nothing better, they will miss what they have lost. The momentary warmth and glow from drinking it; the break and change which is made in a long dreary watch by the mere calling all hands aft and serving of it out; and the simple having some event to look forward to and to talk about, give it an importance and a use which no one can appreciate who has not stood his watch before the mast. On my passage round Cape Horn before, the vessel that I was in was not under temperance articles, and grog was served out every middle and morning watch, and after reefing of topsails; and though I had never drank rum before, and never intend to again, I took my allowance then at the capstan, as the rest did, merely for the momentary warmth it gave the system, and the change in our feelings and aspect of our duties on the watch. At the same time, as I have stated, there was not a man on board who would not have pitched the rum to the dogs (I have heard them say so a dozen times) for a pot of coffee or chocolate; or even for our common beverage—'water bewitched and tea begrudged,' as it was.* The temperance reform is the best thing that ever was undertaken for the sailor; but when the grog is taken from him, he ought to have something in its place. As it now is in most vessels, it is a mere saving to the owners; and this accounts for the sudden increase of temperance ships, which surpprised even the best friends of the cause. If ever merch e nt, when he struck grog from the list of the expenss of his ship, had been obliged to substitute as much coffee or chocolate as would give each man a pot full when he came of the topsail yard on a stormy night, I fear Jack might have gone to ruin on the old road.

* The proportions of the ingredients of the tea that was made for us, (and ours, as I have before stated, was a favorable specimen of American merchantmen,) were a point of tea and a pint and a half of molasses, to about three gallons of water. These are boiled down together in the "coppers," and before serving in out, the mess is stirred up with a stick, so as to give each man his fair share of sweetening and tea-leaves. The tea for the cabin is, of course made in the usual way, in a teapot, and drank with sugar.

Windmills.—Machines which are only kept going by being perpetually puffed, in which respect they bear a pointed resemblance to certain authors. The latter raise the wind by increasing their sale, whereas the former diminish their sail as the wind increases.

Public Opinion.—Is a river which digs its own bed. We may occasionally moderate or quicken its course, but it is very difficult to alter it.

NOTICES.

SINGING SCHOOLS.

Mr. Wm. C. Webster would respectfully announce, that he will open a School for the study and practice of Sacred Music, in the Hall corner of Broadway and Houston st., (entrance to which is No. 603 Broadway,) on THURSDAY EVENING, the 19th instant, at 7 o'clock.

A Juvenile Singing School, for children of both sexes, from 6 to 15 years of age, will be commenced on SATURDAY AFTERNOON, the 21st inst., at half past three o'clock, at the same place. The Pestalozzian system is made the basis of instruction in these schools.

Terms to the above schools—the adult, for gentlemen, $3; for ladies, $2 per course of 18 lessons. The Juvenile School, $2 per scholar for 24 lessons.

Tickets of admission to the above schools may be obtained at the Book stores of Gould, Newman & Saxton, corner of Nassau and Fulton streets, John P. Haven, Broadway, and of Mr. W. at his Hall, on the evenings and afternoons of school.

Refer to Rev. J. O. Choules, 502 Broome st.
Rev. La Roy Sunderland, Editor of [the Watchman.
L. Eames, Esq., 88 Hicks st. Brooklyn, N.Y
N. Southard, Editor Youth's Cabinet.
G. H. Andrews, Courier & Enq. Office.

SECOND APPEAL TO THE PUBLIC ON BEHALF OF THE AFRICANS TAKEN IN THE AMISTAD.

The time has now arrived when new and heavy expenses are to be incurred for the protection and deliverance of the thirty-six surviving Africans who are still in the custody of our government, awaiting the final decision of the Supreme Court of the United States. Several hundreds of dollars are still due for the expenses of instructing them daily for upward of fifteen months, and eminent counsel will be engaged as soon as the means are furnished, to conduct their defence, at Washington City, next January. If any one doubts the extremity of the peril in which these Africans are placed, let him read the Congressional document containing the correspondence between the Secretary of State and the Spanish Minister.

Shall these hapless sons of Africa, for want of farther aid, and able professional defenders, be surrendered to the Spanish Minister, who claims them "not as slaves but as assassins?" Will not the generous men and women who have already contributed to afford instruction and legal protection to these interesting strangers, again open their hands for their relief—and will not those who have not yet contributed for these noble purposes, forward their donations, which are needed more than ever at this juncture? Donors can designate in what way their benefactions shall be appropriated—whether for education or general purposes. Such sums as may be contributed for the former purpose will be handed to the committee at New Haven, Rev. L. Bacon, Rev. H. G. Ludlow, and Amos Townsend, Jr. Esq., and other donations will be appropriated by the undersigned according to their best judgment. All donations will be acknowledged in the American and Foreign Anti-Slavery Reporter, and a copy sent to each donor. The disbursements will also be published. Money can be sent to Samuel D. Hastings, Esq., No. 20 Commerce street, Philadelphia; to Rev. A. A. Phelps, No 36 Washington street, Ellis Gray Loring, Boston; or to Lewis Tppaan, 122 Pearl street, and 131 Nassau street, New-York.

S. S. Jocelyn,
Joshua Leavitt,
Lewis Tappan, } *Committee.*

A Rich New Year's Present.

YOUTH'S CABINET.

For Families and Sunday Schools, weekly, at $1 per year, in advance.

The Fourth Volume of this well known and highly approved Juvenile paper commences the first week in January, 1841, edited by N. Southard. It is made up of choice Narratives, original and select, pleasing Moral and Religious, Literary and Scientific Instruction, a variety of Useful Information, Juvenile Poetry, Anecdotes, &c., all designed to promote the best good of the young. It inculcates impartial Benevolence, Temperance, and all other Christian Virtues.

It is neatly printed on half a royal sheet, and each number contains one or more engravings. It has been highly recommended by one hundred editors and many parents and teachers, in notices and letters like the following:

From a Mother in Springfield, Mass.

"My little girl is delighted with the Cabinet. She can scarcely wait for the week to come round; and when the little welcome messenger arrives, her work or play is laid aside, to have a feast, as she calls it, with the welcome guest. She is willing to make any sacrifice rather than give up her paper."

From a Clergyman in Central New-York.

"My little daughter 8 years old, is very much delighted with your paper; and indeed, I read it myself with great interest."

We would refer those who wish for a neat, appropriate paper for their children, to the Youth's Cabinet, which they will find all they could desire in such a publication.—*Green Mountain Emporium.*

We hope all the young who can afford it, will have the opportunity of reading the Youth's Cabinet.—*N. H. Bap. Register.*

We must say, that it is decidedly the most interesting youth's paper we have seen.—*N. Y. Weekly Messenger.*

Mr. Southard, its editor, has a happy faculty to convey instruction in an interesting manner, so as to leave a strong impression upon the minds of his juvenile readers. Its moral influence is decidedly good. If any family of children should unite and send one dollar, post paid, they will never be sorry that they had paid out their money for so good a paper.—*Oberlin Evangelist.*

Orders should be addressed, (post paid,) to the editor at No. 9, Spruce street, New-York, or 25 Cornhill, Boston.

Dec. 10, 1840. 6w

FRIENDS' INTELLIGENCER.

For sale by Isaac T. Hopper, 143 Nassau Street.

The FRIENDS' INTELLIGENCER, &c., containing 769 pages large octavo—price $1 50. It contains much interesting original and selected matter, well worth the attention of the members of the Society of Friends, as well as the public generally.

Bound up in the volume will be found, "Brief Remarks on some of the charges recently made against the early writers of the Society of Friends, by George Harrison, New Castle, England." The following short extract will sher, in some measure, the character of the work, viz:

"The working of this subtil spirit, which has got abroa, —this old accuser of the brethren, has been very insidious it has been at work for many years, but durst not avow it real object and character. It pretended it was attackin Hicksism, but it was easy to see, long ago, that genuin Quakerism was meant. It is now throwing off the mask, and shewing itself in its true colors."

"The Destruction of Jerusalem, an absolute and irresistible proof of the Divine origin of Christianity; including a Narrative of the calamities which befel the Jews, so far as they tend to verify our Lord's predictions relative to that event: with a description of the City and Temple." This work is deeply interesting to Christians of all denominations.

"The history of the life of Thomas Ellwood, or an account of his birth, education, &c., with divers observations on his life and manners when a youth; and how he came to be convinced of the truth; with his many sufferings and services for the same. Also, several other remarkable passages and occurrences. Written by his own hand. To which is added, a supplement," by J. W.

It can hardly be necessary to inform any member of the Society of Friends of the merits of this work. It has gone through four editions, and is among the most interesting of Friends' journals.

This latter work can be had separately—price 50 cents

Right and Wrong in the Anti-Slavery Societies.

——by the soul
Only, the nations shall be great and free!
Wordsworth.

The Seventh Annual Report of the Boston Female Anti-Slavery Society, presented October 14, 1840. For sale at the anti-slavery office, 143 Nassau st. Price, 12½ cents single.

This work ought to be in the hands very abolitionist.

The following selection from it is the purest gold, and beautifully wrought out:

"The anti-slavery societies have not yet done their work. When, in the heat of political excitement, amid which the favorers of the cause, a few years hence, will be engaged; when, in the conflict of a northern and southern party, yet to spring out of this question, *compensation—partial emancipation—intermediate arrangements—delay*, become the rallying words of the opposition—then let the slave rejoice if the anti-slavery societies exist, to urge up to the mark a partially regenerated people, who, though *favorers* of the cause of freedom, will not deserve to be called its friends; for they will need constant and persevering rebuke, entreaty, warning, to prevent their making shipwreck of the cause. Not by numbers, but by laborious and energetic fidelity, will the work be wrought out. 'Not by might nor by power but by *my Spirit*, saith the Lord of hosts!"

Nov. 19, 1840.

Just Published,

"The Envoy, From Free hearts to the Free."

A COLLECTION of original pieces in poetry and prose, published by the Pawtucket Juvenile Emancipation Society, for the benefit of its funds.

This little volume is confidently recommended to the patronage of the public, as it is believed that it will be found to possess merit independent of the object which has called it forth. Many writers have contributed to the pages of the annual, presenting thereby a pleasing variety in style and sentiment; yet agreeing in these grand and fundamental points, the universal brotherhood of *man*, and the abolition of *all* slavery.

For sale at 143 Nassau street—25 Cornhill, Boston—the Anti-Slavery Office, Providence, and at J. M'Intyre's, Pawtucket, R. I. Price 42 cts.

New York, November 19, 1840.

Free Dry Goods.

CALICOES, bleached and unbleached muslins, bleached and unbleached Canton flannel, apron check, colored muslins, printed and plain pongees, bleached, unbleached, mixed, and lead-colored knitting cotton, cotton and linen table diapers, printed and plain grass cloths, wicking and cotton laps, fine linen thread, superfine bed ticking, cotton pantaloon stuffs, men's and women's cotton hose, white and black wadding. Also, a variety of silk, linen, and woollen goods, wholesale and retail.

CHARLES WISE,
Corner of Arch & Fifth street.

Philadelphia, 11th mo. 12, 1840.

N. B. Persons from a distance wishing any of the above goods can have them sent, by forwarding their orders to the subscriber. C. WISE.

Dr. Church's Tooth Powder,

OR THE GREAT TOOTH PRESERVATIVE.

1. It is excellent in cleansing the Teeth and making them white, and preventing their decay. In order to keep the teeth clean and wholesome, the Brush and Powder must be used; for, by the frequent mastication of food, there is a viscid matter which adheres to the teeth, and which, if not removed, causes disease and decay.

2. It is an infallible cure for the Tartar collected on the Teeth, wholly removing it. Now, whenever tartar is suffered to gather, it occasions the swelling and inflaming of the gums, causing absorption and the expulsion of the teeth from the jaws, while it is the source of great pain.

3. It is sure to cause and preserve a sweet breath, and a pleasant taste to the mouth. Sad indeed is the evil, the pain, the destruction of comfort and health, which is brought about by *neglect*. For there is and there can be nothing worse for an individual than a bad breath; yet by overlooking the teeth, how many hundreds and thousands have a disagreeable breath; and when in conversation, even, are conscious of it, and involuntarily turn their heads!—Still, all this can be remedied in a short time, by the application of the powder, so that health, comfort and beauty, and a sweet breath will be in the possession of all.

4. It hardens the gums. When the gums are soft and spongy, this powder will make them hard. Nearly one-half of the teeth which are lost, is owing to the disease of the soft and spongy gums, and collection of tartar.

For sale by Gould, Newman & Saxton, corner of Fulton and Nassau streets.

ANTI-SLAVERY ALMANAC FOR 1841.

This Almanac is filled with a great amount of original and interesting matter, from the pen of Theodore D. Weld. It is not only calculated to awaken a new and lively interest among Freedom's warmest friends, but admirably adapted to make new converts to the anti-slavery cause, as most of the popular objections to immediate and unconditional emancipation are considered in the author's clear, logical, and caustic style. Let there be no delay in procuring a copy; and when it is purchased, don't throw it aside, to be used only to ascertain the time of the sun's rising and setting, but at once read it through attentively. When you have done this, you will feel like co-operating with a few friends to put a copy into every family in your respective towns.—*Liberator.*

☞ Price $30 per 1000. 6 cents single. To be had at all the Depositories.

Information Wanted.—Of Edw Powell, and Catharine Crumwell, his sister, formerly of Flatbush, L. I., subsequently of Brooklyn and of this city. Any person knowing either of the above named persons, or their children, will confer a favor by leaving word at this office, or at 61 Cherry street, upon A RELATIVE.

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